

THE
Pilgrim's Progress,
FROM
THIS WORLD
TO

That which is to come :

The Second Part.

Delivered under the Similitude of a

D R E A M.

Wherein is set forth

The manner of the setting out of
Christian's Wife and Children; their
Dangerous JOURNEY, and Safe
Arrival at the desired Country.

By JOHN BUNYAN.

The Eighth Edition, with Addition of Five Cuts.
*Note. The third Part, suggested to be J. Bunyan's, is
an Impostor.*

Licens'd and Entred according to Order.

I have used Similitudes. Hos. 12. 10.

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Nicholas Boddington at the Golden Ball in Duck Lane.

1702.

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The Holy War, made by *Shaddai* upon *Diabolus*, the Regaining of the Metropolis of the World: Or the Losing and Taking again the Town of *Mansoul*. The Second Edition from the Original, with Addition of Nine Cuts. By *John Bunyan*, Author of the *Pilgrim's Progress*, First and Second Part. Printed for *W. P.* and sold by the Booksellers of *London* and *Westminster*.

T H E
Author's Way of sending forth
H I S

Second Part

Of the

P I L G R I M

GO now, my little Book, to every Place
Where my first Pilgrim has but shewn his Face:
Call at their door: If any say, who's there?
Then answer thou, Christiana is here.
If they bid thee, Come in, then enter thou
With all thy Boys. And then as thou know'st how,
Tell who they are, also from whence they came,
Perhaps they know them by their Looks, or Name.
But if they should not, ask them yet again,
If formerly they did not Entertain
One Christian a Pilgrim? If they say,
They did; and were delighted in his way:
Then let them know, that those related were
Unto him: Yea, his Wife and Children are.
Tell them, that they have left their House and Home;
Returned Pilgrims, seek a World to come:
That they have met with hardships in the way,
That they do meet with troubles night and day;
That they have trod on Serpents, fought with Devils,
That they have also overcome a many Evils.
Tell them also of the next, who have
To Pilgrimage been stout and brave.

Defenders of that way, and how they still
Refuse this World to do their Fathers will.

Go tell them also of those dainty things,
That Pilgrimage unto the Pilgrim brings:
Let them acquainted be too, how they are
Belov'd of their King under his Care;
What goodly Mansions he for them provides,
Tho' they meet with rough Winds and swelling Tides.
How brave a calm they will enjoy at last,
Who to the Lord, and by his Ways hold fast.
Perhaps with heart and hand they will embrace
Thee, as they did my firstling, and will Grace
Thee, and thy fellows, with such cheer and fare,
As shew will, they of Pilgrims lovers are.

1. Object.

But how if they will not believe of me
That I am truly thine, cause some there be
That counterfeite the Pilgrim, and his name,
Seek by disguise to seem the very same.
And by that means have wrought themselves into
The Hands and Houses of I know not who.

Answer.

'Tis true, some have of late to counterfeite
My Pilgrim, to their own, my Title set;
Yea, others half my Name and Title too
Have sticked to their Book to make them do;
But yet they by their features do declare
Themselves, not mine to be, whose 'ere they are.
If such thou meetest with, then thine only way,
Before them all, is, to say out thy say,
In thine own native Language, which no Man
Now useth, nor with ease dissemble can.
If after all, they still of you shall doubt,
Thinking that you like Gypsies go about,

In Naughby wise the Country to defile,
Or that you seek good People to beguile
With things unwarrantable, send for me,
And I will testifie you Pilgrims Be;
Yea, I will testifie that only you
By Pilgrims are, and that alone will do.

2 Object.

But yet, perhaps I may enquire for him,
Or those that with him damned life and limb.
What shall I do, when I at such a Door,
For Pilgrims ask, and they shall rage the more?

Answer.

Fright not thy self, my Book for such Bugbears
Are nothing else but ground for groundless fears.
My Pilgrim's Book has travell'd Sea and Land,
It could I never come to understand,
That it was slighted, or turn'd out of Door
By any Kingdom, were they Rich or Poor.
In France and Flanders, where Men kill each other,
My Pilgrim is esteem'd a Friend, a Brother.
In Holland too, 'tis said, as I am told,
My Pilgrim is with some worth more than Gold.
High-landers and Wild Irish can agree,
My Pilgrim should familiar with them be.
As in New-England under such advance,
Receives there so much loving Countenance,
As to be trim'd, new cloth'd, and deck'd with Gems,
That it might shew its Features and its Limbs,
Yet more, so commonly doth my Pilgrim Walk,
That of him thousands daily Sing and Talk.
If you draw nearer home, it will appear
My Pilgrim knows no ground of shame or fear;
City and Country will him Entertain
With welcome Pilgrim, Yea, they can't refrain

From smiling, if my Pilgrim be but by,
Or shew his Head in any Company.

Brave Gallants do my Pilgrim hug and love,
Esteem it much, yea, value it above
Things of a greater bulk, yea, with delight,
Say, my Lark's-Leg is better than a Kite.

Young Ladies, and young Gentlewomen too,
Do no small kindness to my Pilgrim shew;
Their Cabinets, their Bosoms, and their Hearts
My Pilgrim has, 'cause he to them imparts
His pretty Riddles in such wholsom Strains,
As yields them profit double to their pains
Of Reading, Yea, I think I may be bold
To say, some prize him far above their Gold.

The very Children that do walk the Street,
If they do but my holy Pilgrim meet,
Salute him well, will wish him well, and say
He is the only Stripling of the day.

They that have never seen him, yet admire
What they have heard of him, and much desire
To have his Company, and hear him tell
Those Pilgrim Stories which he knows so well.

Yea, some who did not love him at the first,
But call'd him Fool and Noddy, say they must
Now they have seen and heard him, him commend,
And to those whom they love, they do him send.

Wherefore, my Second Part, thou need'st not be
Afraid to shew thy Head: None can burn thee,
That wish but well to him that went before,
'Cause thou com'st after with a second Store,
Of things as good, as rich, as profitable,
For Young, for Old, for Stag'ring, and for Stable.

3 Object.

But some there be that say he laughs too loud;
And some do say, his Head is in a Cloud.

Some say, his Words and Stories are so dark,
They know not how by them to find his mark.

Answer.

One may (I think) say both his laughs and cries
May well be guest at by his wary Eyes.

Some things are of that nature, as to make
Ours Fancy checkle, while his Heart doth ake;
When Jacob saw his Rachel with the Sheep,
He did at the same time both kiss and weep.

Whereas some say, a Cloud is in his Head,
That doth but shew how Wisdom's covered
With its own Mantles, and to stir the Mind
To search after what it fain would find,
Things that seem to be hid in words obscure,
Do but the Godly Mind the more allure;
To study what those Sayings should contain,
That speak to us in such a cloudy strain.

I also know a dark Similitude,
Will on the Fancy more it self intrude,
And will stick faster in the Heart and Head;
Than things from Similies not borrowed.

Wherefore, my Book, let no discouragement
Hinder thy Travels, behold, thou art sent
To Friends, not Foes, to Friends that will give place
To thee, thy Pilgrims, and thy words-embrace.

Besides, what my first Pilgrim left conceal'd,
Thou, my brave Second Pilgrim, hast reveal'd;
What Christian left lock'd up, and went his way,
Sweet Christiana opens with her Key.

4 Object.

Some love not the method of your first,
Because they count it, throw't away as dust
I should meet with such, what shou'd I say?
Shall I slight them as they slight me, or nay?

Answer.

My Christiana, if with such thou meet,
By all means in all Loving wise them greet ;
Render them not Reviling for Revile ;
But if they frown, I prithee on them smile :
Perhaps 'tis Nature, or some ill Report,
Has made them thus Despise, or thus Retort.

Some love no Fish, some love no Cheese, and some
Love not their Friends, nor their own house or home ;
Some start at Pig, slight Chicken, love not Fowl ;
More than they love a Cuckow, or an Owl.
Leave such, my Christiana, to their Choice,
And seek those, who to find thee will Rejoice ;
By no means strive, but in all humble wise,
Present thee to them in thy Pilgrim's guise,

Go then, my little Book, and shew to all
That entertain and bid thee welcome shall ;
What thou shalt keep close, shut up from the rest,
And wish what thou shalt shew them, may be blest
To them for good, may make them chuse to be
Pilgrims better by far than thee or me.

Go then, Isay, tell all Men who thou art,
Say, I am Christiana, and my part
Is now with my four Sons to tell you what
It is for Men to take a Pilgrim's lot.

Go also, tell them who and what they be,
That now do go on Pilgrimage with thee ;
Say, here's my Neighbour Mercy, she is one
That has long time with me a Pilgrim gone :
Come, see her in her Virgin Face, and learn
Twixt idle ones and Pilgrims to discern,
Yea, let young Damsels learn of her to prize
The World which is to come, in any wise ;
When little Tripping Maidens follow God,
And leave old doting Sinners to his Rod,
'Tis like those days wherein the young ones cry'd
Hanna, to whom old ones did deride

Next tell them of old Honest, who you found
With his white hairs treading the Pilgrims ground ;
Yea, tell them how plain-hearted this Man was,
How after his good Lord he bare his Cross :
Perhaps with some grey Head this may prevail
With Christ to fall in love, and sin bewail.

Tell them also how Master Fearing went
On Pilgrimage, and how the time he spent
In Solitariness, with Fears and Cries,
And how at last he won the Joyful Prize.
He was a good Man, tho' much down in Spirit,
He is a good Man, and doib Life inherit.

Tell them of Master Feeble-mind also,
Who, not before, but still behind would go ;
Shew them also how he had like been slain,
And one Great-Heart did his Life regain :
This Man was true of Heart, tho' weak in Grace,
One might true Godliness read in his Face.

Then tell them of Master Ready-to-halt,
A Man with Crutches, but much without fault :
Tell them how Master Feeble-mind and he
Did love, and in Opinion much agree.
And let all know, tho' weakness was their chance,
Yet sometimes one could Sing, the other Dance.

Forget not Master Valiant-for-the-Truth,
That Man of Courage, tho' a very Youth,
Tell every one his Spirit, was so stout,
No Man could ever make him face about ;
And how Great-Heart and he could not forbear,
But put down Doubting-Castle, slay Despair.

Overlook not Master Despondency,
Nor Much-afraid, his Daughter, tho' they lye
Under such Mantles, as may make them look
(With some) as if their God had them forsook.
They softly went, but sure, and at the end
And that the Lord of Pilgrims was their Friend,
When thou hast told the World of all these things,
Then turn about, my Book, and touch these strings,

Which if but touched, will such Musick make,
The'll make a Cripple dance, a Giant quake.

Those Riddles that lie couch'd within thy Breast;
Freely propound, expound: And for the rest
Of thy Myst'rious lines, let them remain
For those whose nimble Fancies shall them gain.

Now may this little Book a Blessing be
To those that love this little Book, and me;
And may its buyer have no cause to say,
His Money is but lost, or thrown away;
Yea, may this Second Pilgrim yield that Fruit,
As may with each good Pilgrim's Fancy suit;
And may it perswade some that go astray,
To turn their Foot and Heart to the right way.

Is the hearty Prayer

of the Author,

JOHN BUNYAN.

THE

THE Pilgrim's Progress,

In the Similitude of a

D R E A M.

The Second Part.

Courteous Companions, some time since, to tell you my Dream that I had of *Christian* the Pilgrim, and of his dangerous Journey towards the Celestial Country, was pleasant to me, and profitable to you. I told you then also what I saw concerning his *Wife* and *Children*, and how unwilling they were to go with him on Pilgrimage: Insomuch that he was forced to go on his Progress without them, for he durst not run the danger of that Destruction, which he feared would come by staying with them in the City of *Destruction*: Wherefore, as when shewed you, he left them and departed. Now, it hath so happened through the multiplicity of Business, that I have been somewhat hindred, and kept back from my wonted Travels into those Parts whence he went, so could not till now obtain an opportunity to make farther enquiry after whom he left behind, that I might give you an account of them.

The Second Part of

them. But having had some concerns that way of late, I went down again thitherward. Now having taken up my Lodging in a Wood about a Mile off the Place, as I Slept, I Dreamed again.

And as I was in my Dream, behold, an aged Gentleman came by where I lay; and because he was to go some part of the way that I was travelling, methought I got up and went with him. So as we walked, and as Travellers usually do, I was as if we fell into Discourse, and our talk happen'd to be about Christian and his Travels: For thus I began with the Old-man.

Sir, said I, what Town is that there below, that lieth on the left hand of our way?

Then said Mr. Sagacity, for that was his Name, it is the City of Destruction, a Populous Place, but possessed with a very ill-conditioned and Idle sort of People.

I thought that was that City quoth I, I was once my self through that Town, and therefore know that this report you give of it is true.

Sag. Too true, I wish I could speak truth in speaking better of them that dwell therein.

Well, Sir, quoth I, Then I perceive you to be a well-meaning Man, and so one that takes pleasure to hear and tell of that which is good; pray, if you never hear what happen'd to a Man some time ago in this Town (whose Name was Christian) that went on Pilgrimage up toward the higher regions?

Sag. Hear of him! Ay, and I also hear of the Molestations, Troubles, Wars, Contentions, Cries, Groans, Frights, and Fears that he met with, and had in his Journey, besides, I must tell you, all our Country rid of him, there are but few Houses that have heard

that heard of him and his doings, but have sought
 warder and got the *Records* of his Pilgrimage;
 Wood, I think I may say, that his hazardous
 pt, Journey, has got a many well-wishers to his
 ways: For tho' when he was here, he was *Fool* Christians
 an a every Man's Mouth, yet now he is gone, *are well*
 nd be he is highly commended of all. For 'tis said *spoken of*
 y that he lives bravely where he is: Yea, many of *when gone,*
 up and them that are resolved never to run his ha- *tho' called*
 s Tra- zards, yet have their Mouths water at his *Fools while*
 o Di- gains. *they are*
 about *here.*
 began *They may, quoth I, well think, if they think*
 now, *anything that is true, that he liveth well where he*
 was *for he now lives at, and in, the Fountain of*
 Popu- *life, and has what he has without Labour and*
 ill-co- *sorrow, for there is no Grief mixed therewith.*
 I we- *Sag. Talk! The People talk strangely about*
 erefor- *him: Some say, that he now walks in white; Rev. 3. 4.*
 truths, *that he has a Chain of Gold about his Neck, 1 Chap. 6.*
 herein. *that he has a Crown of Gold, beset with Pearls 11.*
 you to *upon his Head: Others say, that the shining*
 s-plea- *ones that sometimes shewed themselves to*
 pray, *him in his Journey, are become his Compani-*
 some *ons, and that he is as familiar with them in*
 Christia- *the place where he is, as here one Neighbour*
 igher *with another. Besides, 'tis confidently Zech. 3. 7.*
 so hea- *affirmed concerning him, that the King of*
 rs, C- *the place where he is, has bestowed upon him*
 nd Fe- *already, a very rich and pleasant Dwelling at*
 rney, *Christi- burgh, and that he every day eateth and*
 try ri- *higher drinketh, and walketh and talketh with him: Luke 14.*
 that ha- *receiveth of the Smiles and Favours of*
 he *that is Judge of all there. Moreover, it*
rs, C- expected of some, that his Prince, the Lord
nd Fe- that Country, will shortly come into these
rney, and will know the reason, if they can
try ri- any, why his Neighbours set so little by Judg 14.
that ha- and had him so much in derision, when 15.
 he *they*

* Christi-
an's King
will take
Christian's
part.

Luk. 10. 16.

Rev. 14. 13.

Plal. 126.
5, 6.

* God Ti-
dings of
Christian's
Wife and
Children.

they perceived that he would be a Pilgrim.
* For they say, that now he is so in the affections of his Prince, and that his Sovereign is so much concerned with the Indignities that were cast upon *Christian*, when he became a Pilgrim, that he will look upon all as if done unto himself; and no marvel, for 'twas for the love that he had to his Prince that he ventured as he did.

I dare say quoth I, I am glad on't, I am glad for the poor Man's sake, for that now he has rest from his labour, and for that he now reaped the benefit of his tears with joy: and for that he is got beyond the Gun-shot of his Enemies, and is out of the reach of them that hate him. I am glad for that a Rumour of these things is noised abroad in this Country; who can tell but that may work some good effect on some that are left behind? But pray Sir, while it is fresh in my mind, do you hear any thing of his Wife and Children? Poor hearts, I wonder in my mind what they do.

Sag. Who! Christiana and her Sons

* They are like to do as well as did *Christian* himself; for though they all plaid the Fool the first, and would by no means be perswaded by either the Tears or Entreaties of *Christian*, yet second thoughts have wrought wonderfully with them, so they have pack't up and are also gone after him.

Better and better, quoth I. But, What! Wife and Children and all?

Sag. 'Tis true, I can give you an account of the matter, for I was upon the spot at the instant, and was thoroughly acquainted with the whole affair.

Then, said I, a man it seems may report it for a Truth.

Sag. You need not fear to affirm it, I mean that they are all gone on Pilgrimage, both the

the Pilgrim's Progress.

grim. And Woman and her four Boys. And being
ne af- are, as I perceive, going some considerable
ign is y together, I will give you an account of
s that whoie of the matter.

me a This *Christiana* (for that was her Name)
done in the day that she with her Children be-
or the ank themselves to a Pilgrim's Life, after her
entur Husband was gone over the River, and she could

in gla- fear of him no more, her thoughts began to
be baw- work in her mind; First, for that she had lost
reaper- Husband, and for that the loving Bond of
that be- Relation was utterly broken betwixt them.

es, and you know, said he to me, Nature can do
I al- less but entertain the living with many a
s nois- Cogitation in the remembrance of the
that of loving Relations. This therefore of her

lest be- husband did cost her many a Tear. But this
y min- not all, for *Christiana* did also begin to con-
children- sider with her self, whether her unbecoming
they do- behaviour towards her Husband, was not one

Sons- that she saw him no more, and that in
Christi- sort he was taken away from her. And
Fool- in this, came into my mind by swarms, all
perfw- unkind, unnatural, and ungodly Carriages
of Ch- her dear Friend; which also clogged her
ht wo- conscience, and did load her with guilt. She

ck't re- moreover much broken with recalling
ut! W- remembrance the restless Groans, the bri-
acco- Tears, and self-bemoanings of her Hus-
at t- and how she did harden her Heart a-
ted w- gainst all his Entreaties, and loving Perswas-

For a Tr- of her and her Sons) to go with him;
I mea- there was not any thing that *Christian*
both- er said to her, or did before her, all the

go- that his Burden did hang on his Back,
it returned upon her like a flash of
stning, and rent the Caul of her Heart in

er; especially that bitter out-cry of his,
What

1 Part.
pag. 275.

Mark this
you that
are Churles
to your
Godly Re-
lations.

1 Part.
pag. 2, 3.

The Second Part of

What shall I do to be saved, did ring in her ears most dolefully.

Then said she to her Children, Sons, we are all undone. I have sinned away your Father and he is gone; he would have had us with him; but I would not go my self; I also have hindered you of Life. With that the Boy fell all into Tears, and cryed out to go after their Father. Oh! said *Christiana*, that had been but our lots to go with him, though had it fared well with us beyond what 'tis like to do now. For though I formerly foolishly imagined concerning the Troubles of your Father, that they proceeded of a foolish Fancy that he had, or for that he was over-run with Melancholy Humours; yet now 'twill not out of my Mind but that they sprang from another cause to wit, for that the Light of Light was given him, by the help of which, as I perceive, he has escaped the Snares of Death. Then they all wept again, and cryed out, Oh, 'twas worth the day!

James 1.
23, 24, 25.

*Christiana's
Dream*

Luke 18 13.

The next Night *Christiana* had a Dream and behold, she saw as if a broad Parchment was opened before her, in which were recorded the sum of her ways, and the times when she thought, look'd *very black upon her*. Then she cryed out aloud in her Sleep, Lord, have mercy upon me, a Sinner, and the little Children heard her.

* Mark
this, this is
the quint-
essence of
Hell,

After this, she thought she saw two ill-favoured ones standing by her Bed and saying, * *What shall we do with this man?* For she cries out for Mercy waking sleeping: If she be suffered to go on as she begins, we shall lose her as we have lost her. Hush! Wherefore we must by one way or other, to take her off from the thoughts of what

the Pilgrims Progress

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hereafter ; else all the World cannot help
 that she will become a Pilgrim.

Now she awoke in a great Sweat, also a
 trembling was upon her, but after a while
 she fell to Sleeping again. * And then she * *Help a*
 thought she saw *Christian* her Husband in a *gainst Dis-*
 place of Bliss among many *Immortals*, with an *courage-*
 harp in his hand, standing and playing upon it *ment.*
 before one that sat on a Throne, with a Rain-
 bow about his Head. She saw also as if he
 bowed his Head with his Face to the Pav'd
 mark that was under the Prince's Feet, saying,
Heartily thank my Lord and King, for bring-
ing me into this Place. Then shouted a com-
 pany of them that stood round about and har-
 ped with their Harps: But no Man living
 could tell what they said, but *Christian* and
 his Companions.

Next Morning when she was up, had pray-
 ed to God, and talked with her Children a
 while, one knocked hard at the Door; to
 whom she spake out, saying, *If thou comest in*
in my Name, come in. So he said, *Amen*, and
 opened the Door, and saluted her with *Peace to*
thy House. * The which when he had done,
 said, *Christiana, knowest thou wherefore I* * *Convicti-*
am come? Then she blush'd and trembled, al- *ons seconded*
 though her Heart began to wax warm with desires *with fresh*
 to know whence he came, and what was his *Tidings of*
 errand to her. So he said unto her, my Name *God's readi-*
 is *Mr. No-Body*, I dwell with those that are high. It *ness to par-*
 is Bed- *don.*
 asked of where I dwell, as if thou hadst
 to go thither; also there is a report that
 thou art aware of the Evil thou hast formerly
 done to thy Husband, in hardening of thy
 heart against his way, and in keeping of
 thy Babes in their Ignorance; *Christi-*
 the Merciful One has sent me to tell thee
 that

The Second part of

*Apertinent
reply to
fleshy rea-
sonings.*

*Mercy's
Bowels
yearn over
Christiana.*

*Timorous
forsakes
her, but
Mercy
cleaves to
her.*

But *Christiana* said unto her, tempt me not my Neighbour: I have now a price put into mine hand to get again, and I should be a Fool of the greatest size, if I should have no heart to strike in with the Opportunity. And for that you tell me of all these Troubles that I am like to meet with in the way, they are so far off from being to me a discouragement, that they shew I am in the right. *The bane must come before the sweet*, and that also will make the sweet the sweeter. Wherefore since you came not to my House, *in God's Name*, as I said, I pray you to be gone, and do not disturb quiet me further.

Then *Timorous* also revil'd her, and said to her fellow, come Neighbour *Mercy* let's leave her in her own hands, since she scorns our Counsel and Company. But *Mercy* was at a stand, and could not so readily comply with her Neighbour; and that for a two-fold Reason. First her Bowels yearned over *Christiana*. So she said within her self, if my Neighbour will need be gone, I will go a little way with her, and help her. Secondly; Her Bowels yearned over her own Soul, (for what *Christiana* had said, had taken some hold upon her mind.) Wherefore she said within her self again, I will yet have more talk with *Christiana*, and if I find Truth and Life in what she shall say, my self with my heart shall also go with her. Wherefore *Mercy* began thus to reply to her Neighbour *Timorous*.

Mercy. Neighbour, I did indeed come to you to see *Christiana* this Morning, and since she is, as you see, a taking of her last farewell of this Country, I think to walk this Sun-shine Morning a little way with her to help her on the way. I told her not of her second Reason, but kept that to her self.

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Timo. Well, I see you have a mind to go
cooling too; but take heed in time, and be
careful; while we are out of danger, we are out;
when we are in, we are in. So Mrs. *Timo-*
s returned to her House, and *Christiana* be-
gan her self to her Journey. But when *Timo-*
s was got home to her House, she sends
some of her Neighbours, to wit, Mrs.
S-Eyes, Mrs. *Inconsiderate*, Mrs. *Light-*
and, and Mrs. *Know-nothing*. So when they
are come to her House, she falls to telling
the story of *Christiana*, and of her intend-
ed Journey: And thus she began her Tale.

Timorous
acquaints
her Friends
what the
good Chri-
stiana in-
tends to do.

Timo. Neighbours, having had little to do
this Morning, I went to give *Christiana* a
visit, and when I came at the Door, I knock-
ed, as you know 'tis our Custom: And she
answered, *If you come in God's Name, come in.*
Then I went, thinking all was well: But when
I came in, I found her preparing her self to
start the Town, she and all her Children.
I asked her, what was her meaning by
that? And she told me in short, That she
was now of a mind to go on Pilgrimage, as
her Husband. She told me also of a Dream
she had, and how the King of the Coun-
try where her Husband was, had sent her an
inviting Letter to come thither.

Then said Mrs. *Know-nothing*. And what
do you think she will do?

Mrs.
Know-
nothing.

Timo. Ay, go she will, whatever come
of it; and methinks I knew it by this; for
which was my great Argument to per-
suade her to stay at home, (to wit the Trou-
ble she was like to meet with in the way) is
my great Argument with her to put her for-
ward on her Journey. For she told me in
many Words, *The Bitter goes before the*

The Second Part of

Sweet. Yea, and forasmuch as it so doth, it makes the sweet the sweeter.

Mrs. Bats-eyes.

Oh this blind and foolish Woman, said she, will she not take warning by her Husband's Afflictions? For my part, I see if he were here again, he would rest him content in a whole Skin, and never run so many hazards for nothing.

Mrs. Inconsiderate.

Mrs. Inconsiderate also replied, saying, Away with such fantastical Fools from the Town; a good Riddance, for my part, I say of her; should she stay where she dwells, and retain this her mind, who could live quietly by her? For she will either be dumpish or unneighbourly, or talk of such matters as no wise Body can abide: Wherefore for my part, I shall never be sorry for her Departure; let her go, and let better come in her room: 'twas never a good World since these whimsical Fools dwelt in it.

Mrs. Light-mind.

Madam Wanton, she that had like to a been too hard for Faithful in some past, a Part. pag. 111. Discourse between Mercy and good Christiana.

Then *Mrs. Light-mind* added as followeth. Come, put this kind of talk away. I was yesterday at *Madam Wanton's* where we was as merry as the Maids. For who do you think should be there, but I, and *Mrs. Love-the-flesh*, and three or four more, with *Mr. Lechery*, *Mrs. Filth*, and some others. So there we had Musick and Dancing, and what else was meet to fill up the Pleasure. And I dare say, my Lady her self is an admirably well-bred Gentlewoman, and *Mr. Lechery* is as pretty a Fellow. By this time *Christiana* was got on her way, and *Mercy* went along with her. So as they went, her Children being there also, *Christiana* began to discourse. And, *Mercy*, said *Christiana*, I take this as an unexpected Favour, that thou shouldest set foot out of Doors with me, to accompany me a little in my way.

Mercy.

Mercy. Then said young Mercy, (for she was but young) If I thought it would be to purpose to go with you, I would never go near the Town any more.

Chris. Well, Mercy, said Christiana, cast in thy Lot with me, I well know what will be the end of our Pilgrimage, my Husband is where he would not but be for all the Gold in the Spanish Mines. Nor shalt thou be rejected tho' thou goest but upon my Invitation. The King who hath sent for me and my Children, is one that delighteth in Mercy. Besides, if thou wilt, I will hire thee, and thou shalt go along with me as my Servant. Yet we will have all things in common betwixt thee and me, only go along with me.

Mercy inclined to go.

Mercy. But how shall I be ascertained that I also should be entertained? Had I this hope from one that can tell, I would make no stick at all, but would go, being helped by him, that can help, who the way was never so tedious.

Christiana would leave her Neighbour with her.

Christiana. Well, loving Mercy, I will tell thee what thou shalt do, go with me to the Wicket-Gate, and there I will further enquire for thee, and if there thou shalt not meet with encouragement, I will be content that thou shalt return to thy place; I also will pay thee for thy Kindness which thou shewest to me and my Children, in the accompanying of us in our way as thou doest.

Mercy doubts of acceptance. Christiana allures her to the Gate, which is Christ, and promises where to enquire for her.

Mercy. Then will I go thither, and will take what shall follow, and the Lord grant that my Lot may there fall even as the King of Heaven shall give his heart upon me.

Christiana then was glad at her Heart, not only that she had a Companion, but also that she had prevailed with this poor Maid to go in love with her own Salvation. So they

Christiana is glad of Mercy's Company.

The Second Part of

went on together, and Mercy began to weep. Then said *Christiana*, wherefore weepeth my Sister so?

Mercy

*grieves for
her carnal
Relations.*

Mer. Alas! said she, who can but lament, that shall but rightly consider what a State and condition my poor Relations are in, that yet remain in our sinful Town: And that which makes my Grief the more heavy, is, because they have no Instruction, nor any to tell them what it is to come.

*Christian's
Prayers*

*were answered
for his
Relations,
after he was
dead.*

Chris. Bowels become Pilgrims. And thou do'st for thy Friends, as my good Christian did for me when he left me; he mourned for that I would not heed nor regard him, but his Lord and ours did gather up his Tears, and put them into his Bottle, and now both I and thou, and these my sweet Babes, are reaping the Fruit and Benefit of them. I hope Mercy, that these Tears of thine will not be lost, for the Truth hath said, That they that sow in Tears, shall reap in Joy, in singing. And be that goeth forth and weepeth, bearing precious Seed, shall doubtless come again with rejoicing, bringing his Sheaves with him.

Mal. 126.

, 6.

Then said Mercy,

*Let the most blessed be my Guide,
If't be his blessed Will,
Unto his Gate, into his Fold,
Up to his holy Hill.*

*And let him never suffer me
To swerve or turn aside
From his free Grace, and holy ways,
What e'er shall me beside.*

*And let him gather them of mine,
That I have left behind,
Lord, make them pray they may be thine
With all their Heart and Mind.*

Now

Now my old Friend proceeded, and said, *1 Part, pag. 12, 13.*
 But when *Christiana* came up to the Slough of *Despond*, she began to be at a stand; for, said *24. 15.*
 she, This is the place in which my dear Husband had like to a been smothered with Mud. *Their own Carnal Conclusions instead of the Word of Life.*
 She perceived also, that notwithstanding the Command of the King to make this place for Pilgrims good; yet it was rather worse than formerly. So I asked, if that was true? Yes,

said the Old Gentleman, too true. For that many there be that pretend to be the King's Labourers, and that say, they are for mending the King's High-ways, that bring *Dirt* and *Dung* instead of Stones, and so marr instead of mending. Here *Christiana* therefore with her Boys, did make a stand: But said *Mercy*, * Come, let us venture, only let us be wary. Then they looked well to their Steps, and made a shift to get staggeringly over.

Yet *Christiana* had like to have been in, and that not once nor twice. Now they had no sooner got over, but they thought they heard words, that said unto them, *Blessed is he that believeth, for there shall be a performance of the things that have been told her from the*

* *Mercy the boldest at the Slough of Despond.*

Luke 1. 43

Then they went on again; and said *Mercy* to *Christiana*, Had I as good ground to hope for a loving reception at the *Wicket-gate*, as you, I think no Slough of *Despond* would discourage me.

Well, said the other, you know *your* score, and I know mine; and good Friend, we shall all have enough evil before we come at our Journey's end.

But it cannot be imagined, that the People design to attain such excellent Glories as *he* do, and that are so envied that Happiness

The Second Part of

pinels as we are, but that we shall meet with what Fears and Scares, with what Troubles and Afflictions they can possibly assault us with, that hate us?

Prayer
should be
made with
Considerati-
on and Fear,
as well as
in Faith
and Hope.

1 Bart. pag:
31.
The Dog the
Devil an E-
nemy to
Prayer.
Christiana
and her
Companions
perplexed
about Pray-
er.

And now Mr. *Sagacity* left me to Dream out my Dream by my self. Wherefore me-
thought I saw *Christiana*, and *Mercy*, and the Boys, go all of them up to the Gate. To which when they came, they betook themselves to a short debate, about how they must manage their Calling at the Gate, and what should be said to him that did open to them. So it was concluded, since *Christiana* was the eldest, that she should knock for entrance, and that she should speak to him that did open, for the rest. So *Christiana* began to knock, and as her poor Husband did, she knocked, and knocked again. But instead of any that answered, they all thought that they heard as if a Dog came barking upon them. A Dog, and a great one too, and this made the Woman and Children afraid. Nor durst they for a while dare to knock any more, for fear the *Mastiff* should fly upon them. Now therefore they were greatly tumbled and down in their Minds, and knew not what to do. Knock they durst not, for fear of the Dog: Go back they durst not, for fear of the Keeper of that Gate should espy them as they so went, and should be offended with them. At last they thought of knocking again, and knocking more vehemently than they did first. Then said the Keeper of the Gate, What is there? So the Dog left off to bark, and opened unto them.

Then *Christiana* made low Obeysance, and said, let not our Lord be offended with his Hand-maidens, for that we have knocked at his Princely Gate. Then said the Keeper, where

come ye? And what is that you would have?

Christiana answered, We are come from whence *Christian* did come, and upon the same Errand as he; to wit, to be if it shall please you, graciously admitted by this Gate, into the way that leads into the Cœlestial City. And I answer, my Lord, in the next place that I am *Christiana*, once the Wife of *Christian*, that now is gotten above.

With that the Keeper of the Gate did marvel, saying, *What, is she become now a Pilgrim, that but awhile ago, abhorred that Life?* Then she bowed her Head, and said, Yea; and so are these my sweet-Babes also.

Then he took her by the hand, and led her in, and said also, *Suffer the little Children to come unto me,* and with that he shut up the Gate. This done, he called to a Trumpeter that was above over the Gate, to entertain *Christiana* with shouting and sound of Trumpet for Joy. So he obeyed and sounded, and filled the Air with his melodious Notes.

How Christiana is entertained at the Gate.

Now all this while, poor *Mercy* did stand without, trembling and crying for fear that she was rejected. But when *Christiana* had gotten admittance for her self and her Boys, then she began to make intercession for *Mercy*.

Chris. And she said, My Lord, I have a Companion of mine that stands yet without, that is come hither upon the same account as that my self, one that is much dejected in her Mind, for that she comes, as she thinks, with out sending for, where- as I was sent to, by my Husband's King to come.

Christiana's Prayer for her Friend Mercy.

Now *Mercy* began to be very impatient, and each Minute was as long to her as an Hour, therefore she prevented *Christiana* from a fuller interceding for her, by knocking at the Gate for self. And she knocked then so loud, that

The delay made the hasting Soul the for- venter.

The Second Part of

she made *Christiana* to start. Then said the Keeper of the Gate, who is there? And said *Christiana*, it is my Friend.

Mercy faints.

So he opened the Gate and looked out; but *Mercy* was fallen down without in a Swoon, for she fainted and was afraid that no Gate should be opened to her.

Then he took her by the Hand, and said, *Damsel*, I bid thee arise.

O Sir, said she, I am faint, there is scarce Life left to me. But he answered that one once said, *when my Soul fainted within me, I remembered the Lord, and my Prayer came in unto thee, into thy Holy Temple.* Fear not but stand upon thy Feet, and tell me wherefore thou art come.

Mer. I am come for *that* unto which I was never invited, as my Friend *Christiana* was. *The cause of Hers* was from the King, and *mine* was but *her fainting* from her: Wherefore I presume.

Did she desire thee to come with her to this Place?

Mer. Yes, and as my Lord sees, I am come. And if there is any Grace and Forgiveness of Sins to spare, I beseech that I thy poor Handmaid may be partaker thereof.

Mark this. Then he took her again by the Hand, and led her gently in, and said: I pray for all them that believe on me, by what means soever they come unto me. Then said he to those that stood by, Fetch something and give it *Mercy* to smell on, thereby to stay her fainting. So they fetch'd her a bundle of *Mirth*, a while after she was revived.

And now was *Christiana* and her Boys, and *Mercy* received of the Lord at the head of the way, and spoke kindly unto by him.

Then said they yet further unto him, we are sorry for our Sins, and beg of our Lord his Pardon,

the Pilgrim's Progress.

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Pardon and further Information what we must do.

grant Pardon, said he, by word and deed; by word, in the Promise of Forgiveness: By deed, Song 1, 2, in the way I obtained it. Take the first from my Lips with a Kiss, and the other as it shall Joh. 20. 20 be revealed.

Now, I saw in my Dream, that he spake many good words unto them, whereby they were greatly gladdened. He also had them up to the top of the Gate, and shewed them by what way they were saved, and told them withal, that that sight they would have again as they went along in the way to their comfort.

Christ Crucified seen afar off.

So he left them a while in a Summer-Parlor below, where they entred into talk by themselves, and thus *Christiana* began, O Lord! How glad am I, that we are got in hither?

Miser. So you well may, but I of all have cause to leap for joy.

Talk between the Christians.

Chris. I thought one time as I stood at the Gate, (because I had knocked, and none did answer) that all our labour had been lost; specially when that ugly *Curr* made such a heavy barking at us.

Miser. But my worst fear was after I saw that you was taken into his favour, and that I was left behind: Now, thought I, 'tis fulfilled which is Written, Two Women shall be grinding together, the one shall be taken and the other left. I had much ado to forbear crying out, Undone, undone.

Mar. 24. 41

And afraid I was to knock any more; but when I looked up to what was Written, over the Gate, I took Courage. I also thought that I must either knock again, or die. So I knock'd, and I cannot tell how, for my Spirit now struggles betwixt Life and Death.

I Part. pag. 391

The Second Part of

*Christiana
thinks her
Companion
Prays bet-
ter than she.
Mat. 11. 12.*

Chris. Can you not tell how you knocked? I answered, your knocks were so earnest, that the very sound of them made me start; I thought I never heard such knocking in all my Life, I thought you would come in by a violent hand; or a took the Kingdom by Storm.

Mer. Alas, to be in my Case, who that was, could but a done so? You saw that the Door was shut upon me, and that there was a most cruel Dog thereabout. Who, I say, that was so faint-hearted as I, that would not have knocked with all their might? But pray, what said my Lord unto my rudeness? Was he not angry with me?

*Christ pleased
with
loud and
restless
Praises.*

Chris. When he heard your lumbering noise, he gave a wonderful innocent smile, I believe what you did, pleased him well enough, for he shewed no sign to the contrary. But I marvel in my heart why he keeps such a Dog: had I known that afore I fear I should not have heart enough to a venture myself in this manner. But now we are in, we are in, and I am glad with all my Heart.

Mer. I will ask, if you please, next time he comes down, why he keeps such a filthy Cur in his Yeard. I hope he will not take it amiss.

*The Chil-
dren are a
fraid of the
Dog.*

Ay, do, said the Children, and perswade him to hang him, for we are afraid that he will bite us when we go hence.

So at last he came down to them again, and Mercy fell to the Ground on her Face before him, and worshipped, and said, Let my Lord accept of the Sacrifice of Praise which I now offer unto him with the calves of my Lips.

So he said to her, Peace be to thee, stand up.

*Mer. 12. 1. 2.
Mercy ex-
postulates
about the
Dog.*

But she continued upon her Face, and said, Righteous art thou, O Lord, when I plead with thee: yet let me talk with thee of thy Judgments: Wherefore dost thou keep so cruel a Dog in thy Yard,

the Pilgrims Progress.

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the sight of which such Women and Children as we,
are ready to fly from the Gate for fear?

Devil.

He answered, and said, That Dog has another Owner, he also is kept close in another Man's Ground, only my Pilgrims hear his barking. He belongs to the Castle which you see there at a distance, but can come up to the Walls of this place. He has frightened many an honest Pilgrim from worse to better, by the great voice of his roaring. Indeed he that owneth him, doth not keep him out of any good Will to me or mine, but with intent to keep the Pilgrims from coming to me, and that they may be afraid to come and knock at this Gate for entrance. Sometimes also he has broken out, and has worried some that I love; but I take all at present patiently. I also give my Pilgrims timely help, so that they are not delivered up to his Power, to do them what his Doggish Nature would prompt him to. * But what! my purchased one, I tro, hadst thou known never so much before-hand, thou wouldst not have been afraid of a Dog.

1 Part, page 31.

The Beggars that go from door to door, will, rather than they will lose a supposed Alms, run the hazard of the bawling, barking, and biting too of a Dog: And shall a Dog in another Man's Yard, a Dog whose barking I turn to the profit of Pilgrims, keep any from coming to me? I deliver them from the Lions their Darling, from the power of the Dog.

* A Check to the carnal fear of the Pilgrims.

Mer. Then said Mercy, I confess my Ignorance: I make what I understood not; I acknowledge that thou dost all things well.

Chris. Then Christiana began to talk of their journey, and to enquire after the way. So he led them, and washed their Feet, and set them in the way of his Steps, according as he had said with her Husband before.

Christians when wise enough, are quiesce in the wisdom of their Lord. pag. 35.

So

The Second Part of

So I saw in my Dream that they walk'd on
their way, and had the Weather very comforta-
ble to them.

Then *Christiana* began to Sing, saying,

Bless'd be the day that I began
A Pilgrim for to be,
And blessed also be that Man
That thereto moved me.

Mat. 20. 6. 'Tis true, 'twas long ere I began

To seek to live for ever,
But now I run fast as I can,
'Tis better late then never.

Our Tears to Joy, our Fears to Faith
Are turned as we see:

Thus our beginning (as one saith)
Shews what our end will be.

*The Devil's
Garden.*

Now there was on the other side of the Wall
that fenced in the way up which *Christiana* and
her Companions was to go, a Garden, and that
Garden belonged to him whose was that *Bark-
ing Dog* of whom mention was made before.
And some of the Fruit-trees that grew in that
Garden, shot their Branches over the Wall, and
being mellow, they that found them did ga-
ther them up, and eat of them to their hurt.
So *Christiana's* Boys, as Boys are apt to do, be-
ing pleas'd with the Trees, and with the
Fruit that did hang thereon, did Pluck them
and began to eat. Their Mother did also chide
them for so doing; but still the Boys went on.

*The Chil-
dren eat of
the Enemies
Fruit.*

Well, said she, my Sons, you Transgress, for
that Fruit is none of ours, but she did not know
that they did belong to the Enemy; I'll war-
rant you if she had, she would have been rea-
dy to dye for fear. But that pass'd, and they
went on their Way. Now by that they were

gone about two Bows-shot from the place that led them into the way, they espied two very well-favoured ones coming down apace to meet them. With that *Christiana* and *Mercy* her friend, covered themselves with their Veils, and so kept on their Journey: The Children so went on before, so at last they met together. Then they that came down to meet them, came just up to the Woman, as if they would embrace them; but *Christiana* said, stand back, go peaceably as you should. Yet these two Men that are Deaf, regarded not *Christiana's* words, but began to lay hands upon them; at that *Christiana* waxed very wroth, spurned at them with her Feet. *Mercy* also as well as she could, did what she could to shift them. *Christiana* again said to them, stand back and be gone, for we have no Money to lose, being Pilgrims as you see, and such too as live upon the Charity of our Friends.

Isa. Then said one of the two of the Men, we make no Assault upon you for Money, but are come out to tell you, that if you will but grant one small Request, which we shall ask, we will make Women of you for ever.

Chris. Now *Christiana* imagining what they should mean, made answer again, We will neither hear, nor regard, nor yield to what you shall say. We are in haste, cannot stay, our Business is a Business of Life and Death. So again she and her Companions made a fresh assay to go past them. But they letted them in their way.

Isa. And they said, We intend no hurt to your Lives, 'tis another thing we would have.

Chris. Ay, quoth *Christiana*, you would have my Body and Soul, for I know 'tis for that you come; but we will die rather upon the spot, out than

The Second Part of

Deut 22.23,
26, 27.

*'Tis good to
cry out
when we
are assault-
ed.*

*The Relie-
ver comes.*

*The 1st ones
fly to the
Devil for
relief:*

*The Reliever
talks to the
Women.*

than suffer our selves to be brought into such Snares as shall hazard our well being hereafter. And with that they both *Shrilled* out, and cryed Murder, Murder: And so put themselves under those Laws that are provided for the Protection of Women. But the Men still made their approach upon them, with design to prevail against them: They therefore cried out again.

Now, they being, as I said, not far from the Gate in at which they came, their voice was heard from where they was, thither: Wherefore some of the House came out, and knowing that it was *Christiana's* Tongue, they made haste to her relief. But by that they were got within sight of them, the Women were in a very great scuffle, the Children all stood crying by. Then did he that came in to their Relief, call out to the Ruffians, saying what is that thing that you do? Would you make my Lord's People to transgress? He also attempted to take them, but they did make their escape over the Wall into the Garden of the man to whom the great Dog belonged, the Dog became their Protector. This Reliever then came up to the Women, and asked them how they did. So they answered, we thank thy Prince, pretty well, only we have been somewhat affrighted; we thank thee all for that thou camest in to our help, for otherwise we had been overcome.

Relie. So after a few more words, this Reliever said as followeth: *I marvelled much when ye were entertained at the Gate above, being ye knew that ye were but weak Women, that you Petitioned not the Lord there for a Conductor: Then might you have avoided these Troubles and Dangers; for he would have granted you one.*

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the Pilgrims Progress.

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Chris. Alas, said *Christiana*, we were so taken with our present Blessing, that Dangers to come were forgotten by us ; beside, who could have thought that so near the King's Palace there should have lurked such naughty ones ? indeed it had been well for us had we asked our Lord for one ; but since our Lord knew 'twould be for our profit, I wonder he sent not one along with us. *Mark this.*

Relie. It is not always necessary to grant things we lose for not asked for, lest by so doing, they become of little esteem ; but when the want of a thing is felt, asking for it then comes under, in the Eyes of him that feels it, that estimate, that properly is his due, and so consequently will be hereafter used. Had my Lord granted you a Conductor, you would not neither so have bewailed that oversight of yours, as now you have occasion to do. So all things work for good, and tend to make you more wary.

Chris. Shall we go back again to my Lord, and confess our folly, and ask one ?

Relie. Your confession of your folly I will present him with : To go back again you need not. For in all places where you shall come, you will find no want at all, for in every of my Lord's Lodgings which he has prepared for the Reception of his Pilgrims, there is sufficient to furnish them against all Attempts whatsoever. But as I said, he will be enquired of by them to do it for them : And 'tis a poor thing that is not worth asking for. *Ezek. 36.37*

When he had thus said, he went back to his Palace, and the Pilgrims went on their way. Then said *Mercy*, what a sudden Blank is this ? I made account we had now been past all Danger, and that we should never see Sorrow more. *The Mistake of Mercy.*

Chris.

The Second Part of

Christiana's *Chris.* Thy Innocency, my Sister, said *Christiana* to Mercy, may excuse thee much, but as for me, my fault is so much the greater, for that I saw this Danger before I came out of the Doors, and yet did not provide for it where Provision might a been had. I am therefore much to be blamed.

Mer. Then said Mercy. How know you this before you came from home? Pray open to me this Riddle.

Chris. Why, I will tell you. Before I set foot out of Doors, one Night, as I lay in my Bed, I had a Dream about this. For me thought I saw two Men, as like these as ever the World they could look; stand at my Bed's feet, plotting how they might prevent my Salvation. I will tell you their very words. They said ('twas when I was in my Troubles) *What shall we do with this Woman? For she cries out waking and sleeping for Forgiveness; if she be suffered to go on as she begins, we shall lose her as we have lost her Husband. This you know might a made me take heed, and provide when Provision might a been had.*

Christiana's *Dream repeated.*

Mercy makes good use of their neglect of Duty. *Mer.* Well, said Mercy, as by this neglect we have an occasion ministred unto us to be told our own Imperfections: So our Lord has taken occasion thereby to make manifest the riches of his Grace. For he, as we see, has followed us with un-asked kindness, and has delivered us from their hands that were stronger than we, of his meer good Pleasure.

Thus now when they had talked away a little more time, they drew nigh to an House which stood in the way, which House was built for the relief of Pilgrims. As you will find more fully related in the first Part of these Records of the Pilgrim's Progress. So they drew

on towards the House (the House of the Interpreter) and when they came to the door, they heard a great talk in the House, they then gave ear, and heard, as they thought, *Christiana mentioned by name.* For you must know that there went along even before her, a talk of her and her Children going on Pilgrimage. And this thing was the more pleasing to them, because they had heard that she was *Christiana's* Wife. That Woman who was sometime ago unwilling to hear of going on Pilgrimage. Thus therefore they stood still and heard the good People within commending her, who they little thought stood at the Door. At last *Christiana* knocked as she had done at the Gate before. Now when she had knocked, there came to the Door a young Damsel, named *Innocent*, and opened the Door, and lookd, and behold, two Women were there.

Damsel. Then said she *Damsel* to them, with whom would you speak in this Place?

Christ. *Christiana* answered, we understand that this is a Priviledged place for those that are become Pilgrims, and we now at this door are such: Wherefore we pray that we may be partakers of that for which we at this time are come; for the day, as thou seest, is very far spent, and we are loath to Night to go any further.

Damsel. Pray what may I call your Name, that I may tell it to my Lord within?

Christ. My Name is *Christiana*, I was the Wife of that Pilgrim that some years ago did go this way, and these be his four Children. This Maiden is also my Companion, going on Pilgrimage too.

Innocent. Then ran *Innocent* in (for that was her name) and said to those within, Can you think

The Second Part of

*Joy in the
House of the
Interpreter
that Chri-
stiana is
turned Pil-
grim.*

think who is at the Door ! There is *Christiana* and her Children, and her Companion, all waiting for Entertainment here. Then they leaped for Joy, and went and told their Master. So he came to the door, looking upon her, he said, *Art thou that Christiana, whom Christian the good Man left behind him, when he be betook himself to a Pilgrim's Life ?*

Chris. I am that Woman that was so hard-hearted as to slight my Husband's Troubles, and that left him to go on in his Journey alone, and these are his four Children ; but now I am come, for I am convinced that no way is right but this.

Inter. *Then is fulfilled that which also is written of the Man that said to his Son, Go work today in my Vineyard ; and he said to his Father, I will not ; but afterwards repented, and went.*

Chris. Then said *Christiana*, so be it, *And God make it a true saying unto me, and grant that I may be found at the last of him in Peace without spot, and blameless.*

Inter. *But why standest thou thus at the Door ? Come in, thou Daughter of Abraham, we were talking of thee but now ; for tidings have come unto us before, how thou art become a Pilgrim, Come, Children, come in ; come, Maiden, come in ; so be had them all into the House.*

So when they were within, they were bid den sit down and rest them, the which when they had done, those that attended upon the Pilgrims in the House, came into the Room to see them. And one smiled, and another smiled, and another smiled, and they all smiled for joy that *Christiana* was become a Pilgrim. They also looked upon the Boys, they stroaked them over the Faces with the Hand, in token

*Old Saints
glad to see
the young
ones walk
in God's
ways.*

of their kind Reception of them: They also carried it lovingly to *Mercy*, and bid them all welcome into their Master's House.

After a while, because Supper was not ready,

|| the *Interpreter* took them into his *Significant Rooms*, and shewed them what *Christian*, *Christiana's* Husband, had seen sometime before. || *The Significant Rooms*.
There therefore they saw the *Man* in the *Cage*, the *Man* and his *Dream*; the *Man* that cut his way through his *Enemies*, and the *Picture* of the biggest of all, together with the rest of those things that were then so profitable to *Christian*.

This done, and after these things had been somewhat digested by *Christiana* and her Company, the *Interpreter* takes them apart again, and has them first into a Room, where was a *Man* that could look no way but downwards, with a *Muck-rake* in his Hand. There stood also one other, his head with a *Cœlestial Crown* in his Hand, The *Man* proffered him that *Crown* for his *Muck-rake*; with the which the *Man* did neither look up, nor regard; but *Muck-raked* to himself the *Straws*, the *small Sticks*, and expounded the *Dust* of the *Floor*.

Then said *Christiana*, I perswade myself that I know somewhat the meaning of this: For this is the Figure of a *Man* of this *World*: Is it not, good Sir?

Inter. Thou hast said the right, said he, and his *Muck-rake* doth shew his *Carnal Mind*. And whereas thou seest him rather give heed to rake up *Straws* and *Sticks*, and the *Dust* of the *Floor*, than to what he says that calls to him from above with the *Cœlestial Crown* in his Hand; it is to shew, that *Heaven* is but as a bubble to some, and that things here are counted the only things substantial. Now whereas it was also shewed thee, that the *Man* could

The Second Part of

could look no way but downwards: It is to let thee know, that Earthly things, when they are with power upon Mens Minds, quite carry their Hearts away from God.

Christiana's

Prayer is

gavest the

Muck-rake.

Prov. 30.

Chris. Then said Christiana, O! deliver me from this Muck-rake.

Inter. That Prayer, said the Interpreter, is vain by till 'tis almost rusty: Give me not Riddles, is scarce the Prayer of one of ten thousand Seraws, and Sticks, and Dust, with most, of the great things now looked after.

With that Mercy and Christiana wept, and said, It is, alas! too true.

When the Interpreter had shewed them this, he has them in the very best Room in the House (a very brave Room it was) so he bid them look round about, and see if they could find any thing Profitable there. Then they looked round and round: For there was nothing there to be seen but a very great Spider on the Wall: And that they over-look'd.

Mer. Then said Mercy, Sir, I see nothing of the Spider. but Christiana hold her peace.

Inter. But said the Interpreter, look again she therefore look'd again, and said, Here is not any thing but an ugly Spider, who hangs by her Hands upon the Wall. Then said he is there but one Spider in all this spacious Room? Then the Water stood in Christiana's Eyes, for she was a Woman-quick of Apprehension: And she said, Yes, Lord, there is more here than one. Yea, and Spiders, who have Venom is far more destructive than that which is in her. The Interpreter then looked pleasantly upon her, and said, Thou hast said the Truth. This made Mercy blush, and the Boys to cover their Faces; for they all began

Talk about the Spider.

Prov. 30.18

now to understand the Riddle.

The

Then said the Interpreter again, *The Spider* hold with her bands, as you see, and is in Kings Palaces. And wherefore is this recorded, but to shew you, that how full of the *The Inter-pretation.* Room of Sin soever you be, yet you may by the Hand of Faith lay hold of, and dwell in the Room that belongs to the King's House.

Christ. I thought, said *Christiana*, of something of this; but I could not imagine it all. I thought that we were like *Spiders*, and that we looked like ugly Creatures, in what fine Room soever we were: But that by this *Spider*, this venomous and ill-favoured Creature, we were to learn how to *act Faith*, that came not into my thoughts, that she worketh with her Hands, as I see, and dwells in the best Room in the House. God has made nothing in vain.

Then they seemed all to be glad; but the Water stood in their Eyes: Yet they looked one upon another, and also bowed before the Interpreter.

He led them then into another Room, where was a *Hen* and *Chickens*, and bid them observe while. So one of the *Chickens* went to the trough to drink, and every time she drank, she lift up her Head, and her Eyes towards Heaven. See, said he, what this little *Chicken* doth, and learn of her to acknowledge whence our Mercies come, by receiving them with thanksgiving. Yet again, said he, observe and learn, so they gave heed, and perceived that the *Hen* did walk in a four-fold Method to teach her *Chickens*. 1. She had a common Call, said he, that she hath all day long. 2. She had a *low Call*, and that she had but sometimes. 3. She had a *breeding Note*. And 4. She had

Of the Hen and Chickens.

Mat. 23.

37.

Now

The Second Part of

Now, said he, compare this Hen to your King, and these Chickens to his Obedient ones. For answerable to her, himself has his Methods; which he walketh in towards his People; by his common Call, *he gives nothing*; by his special Call, he always *has something to give*; he has also a brooding voice, *for them that are under his Wing*. And he has an out-cry, to give the Alarm when he seeth the Enemy come. I chose my Darlings, to lead you into the Room where such things are, because you are Women, and they are easie for you.

Of the
Butcher &
the Sheep.

Chris. And Sir, said *Christiana*, pray let us see some more: So he had them into the Slaughter-house, where was a Butcher a killing of a Sheep: And behold, the Sheep was quiet and took her Death patiently. Then said the Interpreter, You must learn of this Sheep to suffer: And to put up wrongs without Murmurs and Complaints. Behold how quietly she takes her Death, and without objecting she suffereth her Skin to be pulled over her Ears. Your King doth call you his Sheep.

Of the
Garden.

After this, he led them into his Garden where was great variety of Flowers: And he said, do you see all these? So *Christiana* said yes. Then said he again, Behold, the Flowers are divers in *Stature*, in *Quality*, and *Colour*, and *Smell*, and *Vertue*, and some are better than some: Also where the Gardiner has set them there they stand, and quarrel not one with another.

Of the
Field.

Again, he had them into his Field, which he had sowed with Wheat and Corn: But when they beheld the tops of all was cut off, only the Straw remained: He said again, this Ground was Dugged, and Plowed, and Sowed; but what shall we do with the Crop? Then said

Chris.

Christiana, Burn some, and make Muck of the
 Then said the *Interpreter* again, Fruit
 see is that thing you look for, and for want
 that, you condemn it to the Fire, and to be
 under foot of Men: Beware that in
 you condemn not your selves.

Then as they were coming in from abroad, Of the
 they espied a little *Robbin* with a great *Spider* *Robbin*
 his Mouth. So the *Interpreter* said, look *and the*
 e. So they looked, and *Mercy* wondred; *Spider.*
Christiana said, what a disparagement is it
 such a little pretty Bird, as the *Robbin-red-*
 est is, he being also a Bird above many, that
 eth to maintain a kind of Sociableness with
 en? I had thought they had lived upon
 ubs of Bread, or upon other such harmless
 ater. I like him worse than I did.

The *Interpreter* then replied, This *Robbin* is
 emblem very apt to set forth some Profes-
 by; for to fight they are, as this *Robbin*,
 etty of Note! Colour, and Carriages, they
 n also to have a very great love for Profes-
 s that are sincere; and above all other, to
 re to sociate with, and to be in their Com-
 ay, as if they could live upon the good Man's
 ubs. They pretend also that therefore it
 that they frequent the House of the Godly,
 the Appointments of the Lord: But when
 y are by themselves, as the *Robbin*, they can
 ch and gobble up *Spiders*, they can change
 ir Diet, drink *Iniquity*, and swallow down
 like Water.

So when they were come, again into the
 use, because Supper as yet was not ready,
Christiana again desired that the *Interpreter*
 ould either shew or tell of some other things
 at are profitable.

Then the *Interpreter* began and said, The
 faner

Pray, and
 you will get
 at that
 which yet
 lies unre-
 vealed.

The Second Part of

fatter the Sow is, the more she desires the Mire;
the fatter the Ox is, the more gamesomely he goes to
be Slaughter; and the more healthy the lusty Man
is, the more prone he is unto Evil.

There is a desire in Women, to go near and find
and it is a comely thing to be adorned with that, that
in God's sight is of great price.

'Tis easier watching a Night or two, than to fill
up a whole Year together: So 'tis easier for one to
begin to profess well, than to hold out as he should
to the end.

Every Ship-Master, when in a Storm, will wil-
lingly cast that over Board that is of the smallest
value in the Vessel; but who will throw the best out
first? None but he that feareth not God.

One Leak will sink a Ship, and one Sin will destroy
a Sinner.

He that forgets his Friend, is ungrateful unto
him; but he that forgets his Saviour, is unmerciful
to himself.

He that lives in Sin, and looks for Happiness
hereafter, is like him that soweth Cockle, and thinketh
to fill his Barn with Wheat or Barley.

If a Man would live well, let him fetch his life
day to him, and make it always his Company-keeper.

Whispering and change of Thoughts, proves that
Sin in the World.

If the World, which God sets light by, is counted
a thing of that worth with Men, what is Heaven,
that God commendeth?

If the Life that is attended with so many Troubles
is so loath to be let go by us, what is the Life above?

Every body will cry up the goodness of Men, but
who is there that is, as he should be, affected with
the goodness of God?

We seldom sit down to Meat, but we eat, and
leave. So there is in Jesus Christ more Mercy
and Righteousness, than the whole World has need
of.

Who

When the *Interpreter* had done, he takes them out into his Garden again, and had them to a Tree, whose *inside* was all rotten and gone, and yet it grew and had Leaves. Then said *Mercy*, What means this? This Tree, said he, *Of the Tree that is rotten at heart.* whose *outside* is fair, and whose *inside* is rotten; it to which many may be compared that are in the Garden of God: Who with their Mouths speak high in behalf of God, but indeed will do nothing for him; Whose Leaves are fair, but their Heart good for nothing but to be *Tinder* for the Devil's *Tinderbox*.

Now Supper was ready, the Table spread, and all things set on Board; so they sate down, and did eat when one had given Thanks. And the *Interpreter* did usually entertain those that *They are at Supper.* lodged with him, with Musick at Meals; so the *Ministrels* played. There was also one that did Sing. And a very fine Voice he had. His Song was this,

*The Lord is only my support,
And he that doth me feed;
How can I then want any thing
Whereof I stand in need?*

When the Song and Musick was ended, the *Interpreter* asked *Christiana*, What it was that did move her thus to betake her self to a Pilgrim's Life?

Christiana Answered, First, the loss of my *Talk at* husband came into my mind, at which I was *Supper.* terribly grieved: But all that was but Natural *A Repetition of* affection. Then after that, came the *Troubles* Pilgrimage of my Husband into my mind, *Christiana's Experience.* also how like a Churl I had carried it to *as to that.* So Guilt took hold of my mind, would have drawn me into the Pond; but that

The Second Part of

that opportunely I had a Dream of the well-being of my Husband, and a Letter sent me by the King of that Country where my Husband dwells, to come to him. The Dream and the Letter together, so wrought upon my Mind, that they forced me to this way.

Inter. But met you with no Opposition afore you set out of Doors?

Chris. Yes, a Neighbour of mine, one Mrs. Timorous, (she was kin to him that would have perswaded my Husband to go back, for fear of the Lions.) She all to befooled me; for, as she called it, my intended desperate Adventure; she also urged what she could to dishearten me to it, the Hardship and Troubles that my Husband met with in the way; but all this I got over pretty well. But a Dream that I had of two ill-look'd ones, that I thought did Plot how to make me miscarry in my Journey, that hath troubled me much: Yea, it still runs in my Mind, and makes me afraid of every one that I meet, lest they should meet me to do me a Mischief, and to turn me out of the way. Yea, I may tell my Lord, tho' I would not have every Body know it, that between the and the Gate by which we got into the way we were both so sorely assaulted, that we were made to cry out, Murder; and the two that made this Assault upon us, were like the two that I saw in my Dream.

*A Question
put to
Mercy.*

Then said the *Interpreter*, Thy beginning good, thy latter end shall greatly increase. He addressed himself to *Mercy*; and said unto her, *And what moved thee to come hither, Sweet heart?*

Mercy. Then *Mercy* blushed and trembled and for a while continued silent.

Interpreter. Then said he, *Be not afraid, only Believe, and speak thy mind.*

Mer. Then she began, and said, Truly, *Mercy's* Sir, my want of Experience, is that, that makes *Answer.* me covet to be in Silence, and that also that fills me with fears of coming short at last. I cannot tell of Visions and Dreams, as my Friend *Christiana* can: nor know I what it is to mourn for my refusing of the Counsel of those that were good Relations.

Interpreter. *What was it then, dear heart that hath prevailed with thee to do as thou hast done?*

Mer. Why, when our Friend here was packing up to be gone from our Town, I and another went accidentally to see her. So we knocked at the Door and went in. When we were within, and seeing what she was a doing, we asked, what was her meaning? She said, she was sent for to go to her Husband; and then she up and told us, how she had seen him in a Dream, dwelling in a curious place among *Immortals*, wearing a Crown, playing upon a Harp, eating and drinking at his Prince's Table, and singing Praises to him for bringing him thither, &c. Now methought while she was telling these things unto us, my heart burned within me. And I said in my Heart, if this be true, I will leave my Father, and my Mother, and the Land of my Nativity, and will, if I may, go along with *Christiana*.

So I asked her further of the truth of these things, and if she would let me go with her, for I saw now that there was no dwelling, but with the danger of ruin, any longer in our Town. But yet I came away with a heavy Heart, not for that I was unwilling to come away; but for that so many of my Relations were left behind.

The Second Part of

And I am come with all the desire of my Heart, and will go if I may, with *Christiana* unto her Husband and his King.

Ruth 2. 11,
12.

Inter. Thy setting out is good, for thou hast given credit to the Truth; thou art a *Ruth*, who did for the love that she bore to *Naomi*, and to the Lord her God, leave Father and Mother, and the Land of her Nativity, to come out and go with a People that she knew not heretofore. *The Lord recompence thy work, and full reward be given thee of the Lord God of Israel, under whose Wings thou art come to trust.*

They undress themselves for Bed. Mercy's good nights Rest.

Now Supper was ended, and preparation was made for Bed, the Women were laid single alone, and the Boys by themselves. Now when *Mercy* was in Bed, she could not sleep for joy for that now her doubts of missing at last, were removed further from her than ever they were before. So she lay blessing and praising God who had such favour for her.

The Bath sanctification.

They wash in it.

In the Morning they arose with the Sun, and prepared themselves for their departure: But the *Interpreter* would have them tarry a while for, said he, you must orderly go from hence. Then said he to the Damsel that at first opened unto them, Take them, and have them in to the Garden to the Bath, and there wash them, and make them clean from the Soil which they have gathered by Travelling. Then *Innocent* the Damsel took them, and led them into the Garden, and brought them to the Bath, so she told them, that there they must wash and be clean, for so her Master would have the Women to do, that called at his House as they were going on Pilgrimage. Then they went in and washed; yea, they and the Boys and all; and they came out of that Bath not only sweet and clean, but also much enlivened.

vene

vened and strengthened in their Joynts: So when they came in, they looked fairer a deal, than when they went out to the washing.

When they were returned out of the Garden from the *Bath*, the *Interpreter* took them, and looked upon them, and said unto them *Fair as the Moon*. Then he called for the *Seal*, where-with they used to be *Sealed* that were washed in his *Bath*. So the *Seal* was brought, and he set his Mark upon them, that they might be known in the places whether they were yet to go: Now the *Seal* was the contents and sum of the Passover which the Childrea of *Israel* did eat when they came out of the Land of *Egypt*; and the Mark was set betwixt their Eyes. This *Seal* greatly added to their Beauty. For it was an Ornament to their Faces. It also added to their Gravity, and made their Countenances more like them of Angels. *They are Sealed.*

Then said the *Interpreter* again to the *Dam* that waited upon the Women, Go into the Vestry, and fetch out Garments for these People: So she went and fetched out white Raiment, and laid it down before him; so he commanded them to put it on. *It was fine* *They are clothed.* *When the Women were thus adorned, they seemed to be a Ter-* *none to the other; for that they could not* *that Glory each one on her self, which they* *ould see in each other. Now therefore* *gan to esteem each other better than them-* *ves. For you are fairer than I am, said one;* *and you are more comely than I am, said ano-* *er. The Children also stood amazed to see* *to what Fashion they were brought.*

The *Interpreters* then called for a Man-fer-
ent of his, one *Great-heart*, and bid him take
ord, and *Helmet*, and *Shield*, and take these



Behold here how the Slothful are a Sign
 Hung up, 'cause Holy ways they did decline.
 See here to how the Child doth play the Man,
 And weak grow strong, when *Great-Bears* leads the Van

my Daughters, said he, and conduct them to the House called *Beautiful*, at which place they will rest next. So he took his Weapons, and went before them, and the Interpreter said, God speed. Those also that belonged to the family, sent them away with many a good With. So they went on their way, and Sung.

*This Place has been our second Stage,
Here we have been, heard, and seen
Those good things that from Age to Age,
To others hid have been.*

*The Dungill Raker, Spider, Hen,
The Chicken too to me
Hath taught a Lesson, let me then
Conformed to it be.*

*The Butcher, Garden, and the Field,
The Robbin and his Bait,
Also the Rowen tree doth yield
His Argument of weight;*

*To move me for to watch and pray,
To strive to be sincere,
To take my Cross up day by day,
And serve the Lord with fear.*

Now I saw in my Dream that those went on, and *Great-heart* went before them; so they went and came to the place where *Christian's* Burthen fell off his Back, and tumbled into a Sepulcher. Here then they made a pause, and here also they Blessed God. Now, said *Christiana*, it comes to my mind, what was said to us at the Gate, to wit, that she should have *Paradise* by *Word* and *Deed*; by *Word*, that is, by the Promise; by *Deed*, to wit, in the way it was obtained. What the Promise is, of that I know something: But what is it to have *Paradise* by *Deed*, or in the way that it was obtained;

I Part,
pag. 54

*A comment
upon what
was said at
the Gate, or
a Discourse
of our being
justified by
Christ.*

ed; Mr. Great-heart, I suppose you know; wherefore if you please, let us hear your Discourse thereof.

Great-heart. Pardon by the deed done, is Pardon obtained by some one for another that hath need thereof: Not by the Person pardoned, but in the way, *saith another*, in which I have obtained it. So then, to spake to the question more at large, the Pardon that you and Mercy and these Boys have attained, was obtained by another, to wit, by him that let you in at the Gate: And he hath obtain'd it in this double way. He has performed Righteousness to cover you, and spilt Blood to wash you in.

Christ. *But if he parts with his Righteousness in us, what will he have for himself?*

Great-heart. He has more Righteousness than you have need of, or than he needeth himself.

Christ. *Pray make that appear.*

Great-heart. With all my Heart, but first I must premise, that he of whom we are now about to speak, is one that has not his fellow. He has two Natures in one Person, plain to be distinguished, impossible to be divided. Unto each of these Natures a Righteousness belongeth, and each Righteousness is Essential to that Nature. So that one may as easily cause the Nature to be extinct, as to separate its Justice or Righteousness from it. Of these Righteousnesses therefore we are not made partakers, so as that they, or any of them should be put upon us, that we might be made Just, and lively thereby. Besides these, there is a Righteousness which this Person has as these two Natures are joined in one. And this is not the Righteousness of the God-head, as distinguished from the

Manhood;

Manhood; nor the Righteousness of the Man-
hood, as distinguished from the God-head; but
a Righteousness which standeth in the Union of
both Natures; and may properly be called the
Righteousness that is Essential to his being pre-
pared of God to the capacity of the Mediator
Office, which he was entrusted with. If he
parts with his first Righteousness, he parts
with his God-head. If he parts with his second
Righteousness, he parts with the Purity of his
Manhood. If he parts with this third, he parts
with that Perfection which capacitates him to
the Office of Mediation. He has therefore a
fourth Righteousness, which standeth in Per-
formance, or Obedience to a revealed Will:
And that is it that he puts upon Sinners, and
that by which their Sins are covered. Where-
fore he saith, *As by one Man's Disobedience, Rom. 5. 19*
many were made Sinners: So by the Obedience of
one shall many be made Righteous.

Christ. But are the other Righteousnesses of no
use to us?

Great-heart. Yes, for tho' they are Essential
to his Natures and Office, and so cannot be
communicated unto another, yet it is by Ver-
ue of them that the Righteousness that justi-
fies, is for that purpose efficacious. The
Righteousness of his God-head gives Verue to his
Obedience; the Righteousness of his Manhood
giveth capability to his Obedience to justify,
and the Righteousness that standeth in the Uni-
on of these two Natures to his Office, giveth
authority to that Righteousness to do the
work for which it is ordained.

So then, here is a Righteousness, that Christ,
God, has no need of, for he is God with-
out it: Here is a Righteousness, that Christ as
Man, has no need of to make him so, for he is

Rom. 5. 17.

perfect Man without it. Again, here is a Righteousness, that Christ, as God man, has no need of, for he is perfectly so without it. Here then is a Righteousness, that Christ, as God, as Man, as God-man, has no need of, with Reference to himself and therefore he can spare it, a Justifying Righteousness, that he for himself wanteth not, and therefore he giveth it away. Hence 'tis called, the *gift of Righteousness*. This Righteousness, since Christ Jesus the Lord has made himself under the Law, must be given away: For the Law doth not only bind him that is under it, *to do justly* but to use Charity. Wherefore he must, he ought by the Law, if he hath two Coats, to give one to him that has none. Now our Lord hath indeed *two Coats*, one for himself, and one to spare: Wherefore he freely bestows one upon those that have none. And thus *Christiana*, and *Mercy*, and the rest of you, that are here, doth your Pardon come by *deed* or by the work of another Man: Your Lord Christ is he that worked, and hath given away what he wrought for to the next poor Beggar he meets.

Rom. 24.

But again, in order to Pardon by *deed*, there must something be paid to God as a Price, as well as something prepared to cover us withal. Sin has delivered us up to the just Curse of a Righteous Law: Now for this Curse we must be justified by way of Redemption, a Price being paid for the harms we have done; and this is by the Blood of your Lord. Who came and stood in your place, and stood, and died your Death for your Transgressions. Thus has he ransomed you from your Transgressions by Blood, and covered your polluted and deformed Souls with Righteousness: For the sake of which

which, God passeth by you, and will not hurt you, when he comes to Judge the World. Gal. 13. 13.

Christ. *This is brave, now I see that there was something to be learn'd by our being pardoned by Word and Deed.* Good Mercv, let us labour to keep this in mind, and my Children, do you remember it also. But Sir, was not this it that made my good Christian's Burden fall from off his shoulder, and that made him give three leaps for Joy?

Christiana
affected
with this
way of Re-
demption.

Great-heart. Yes, 'twas the belief of this that cut those Strings, that could not be cut by other means, and 'twas to give him a Proof of the Vertue of this, that he was suffered to carry his Burden to the Cross.

How the
strings that
bound Chri-
stian's Bur-
den to him
were cut.

Christ. *I thought so, for tho' my heart was light and joyous before yet it is ten times more lightsome and joyous now.* And I am perswaded by what I have felt, tho' I have felt but little as yet, that if the most burdened Man in the World was here, and did see and believe as I now do, 'twould make his heart the more merry and blishe.

Great-heart. There is not only comfort, and ease of a Burden brought to us, by the sight and consideration of these; but an endeared affection begot in us by it: For who can, if he hath but once think that Pardon comes not on-ly by Promise, but thus; but be affected with the way and means of his Redemption, and so with the Man that hath wrought it for him?

How af-
fection too
Christ is
begot in
the Soul.

Christ. True, methinks it makes my heart bleed: I think that he should bleed for me. Oh! thou loving one. O! thou blessed one. thou deservest to love me, thou hast bought me: thou deservest to have me all, thou hast paid for me ten thousand times more than I am worth.

Part. pag.
Cause of a
miration.

No marvel that he made the Water stand in my Husband's Eyes, and that it made him trudge so nimbly on, I am perswaded he wished me with him; but vile wretch that:

The Second Part of

that 'twas, I let him come all alone. O Mercy, that thy Father and Mother were here, yea, and Mrs. Timorous also. Nay, I wish now with all my Heart, that here was Madam Wanton too. Surely, surely their hearts would be affected, nor could the fear of the one, nor the powerful Lusts of the other prevail with them to go home again, and refuse to become good Pilgrims.

Great-heart. You spake now in the warmth of your affections, will it, think you be always thus with you? Besides, this is not communicated to every one, nor to every one that did see your Jesus bleed. There was that stood by, and that saw the Blood run from the heart to the Ground, and yet was so far off this, that instead of Lamenting, they Laughed at him, and instead of becoming his Disciples, did Harden their Hearts against him. So that all that you have, my Daughters, you have by a peculiar Impression made by a Divine Contemplating upon what I have spoken to you. Remember that 'twas told you that the Hen by her common call, gives no Meat to her Chickens. This you have therefore by a special Grace.

Now, I saw still in my Dream that they went on untill they were come to the place that Simple, and Sloth, and Presumption lay and slept in, when Christian went by on Pilgrimage: And behold, they were hanged up in Irons a little way off on the other side.

Mercy. Then said Mercy to him that was their Guide and Conductor, what are those three Men? And for what are they hanged there?

Great-heart. These three Men were Men of very bad Qualities, they had no mind to be Pilgrims themselves, and whosoever they could they hinder'd: They were for Sloth and Folly themselves, and whosoever they could per-

To be affected with
Christ and
with what
he has done,
is a thing
special.

Simple,
Sloth, and
Presumption
hanged,
and why.

swade with, they made so too, and withal taught them to presume that they should do well at last. They were a sleep when Christian went by, and now you go by, they are hanged.

Mercy. But could they perswade any to be of their Opinion?

Great-heart. Yes, they turned several out of *Their Crime*, the way. There was *Slow-pace* that they per-*Who they* suaded to do as they. They also prevailed with *one Short-wind*, with one *No-heart*, with one *upon to turn* *finger-after-lust*, and with one *Sleepy-head*, and *out of the* with a young Woman, her Name was *Dull*, to way. turn out of the way, and become as they. Besides, they brought up an ill Report of your Lord, perswading others that he was a Task-master. They also brought up an Evil Report of the good Land, saying, it was not half so good as some pretended it was: They also began to vilifie his Servants, and to count the very best of them meddlesome, troublesome, busie-bodies: Further, they would call the bread of God, *Husks*; the Comforts of his Children, *Fancies*; the Travel and Labour of *Pilgrims*, things to no purpose.

Chris. Nay, said Christiana, if they were such, they should never be bewailed by me, they have but what they deserve, and I think it is well that they stand so near the High-way, that others may see and take warning. But had it not been well if their Crimes had been engraven in some Plate of Iron or Brasse, and left here even where they did their Mischiefs, for a Caution to other bad Men?

Great-heart. So it is, as you well may perceive; if you will go a little to the Wall.

Mercy. No, no, let them hang, and their Names rot, and their Crimes live for ever against them; I think it a high favour that they are hanged before we came hither who knows, else what they might

might a done to such poor Women as we are?
Then she turned it into a Song, saying,

Now then you three hang there, and be a Sign
To all that shall against the Trunk combine:
And let him that comes after, fear this end,
If unto Pilgrims he is not a Friend.

And thou, my Soul, of all such Men beware,
That unto Holiness Opposers are.

1 Part,
pag. 61.

Ezek. 34.
18.

'Tis difficult getting
of good Doctrine in
Erroneous
times.

Thus they went on till they came at the
foot of the Hill difficulty. Where again their
good Friend, Mr. Great-heart, took an oc-
casion to tell them what happened there when
Christian himself went by. So he had them
first to the Spring. Lo, saith he, *This is the
Spring that Christian drank of* before he went
up this Hill, and then 'twas clear and good,
but now 'tis dirty with the Feet of some that
are not desirous that Pilgrims here should
quench their Thirst: Thereto Mercy said, *And
why so Envious trow?* But said their Guide. It
will do if taken up and put into a Vessel that is
sweet and good, for then the dirt will sink to
the bottom, and the Water come out by it self
more clear. Thus therefore *Christiana* and
her Companions were compelled to do. They
took it up, and put it into an Earthen Pot,
and so let it stand till the Dirt was gone to the
bottom, and then they drank thereof.

Next he shewed them the two *By-ways* that
were at the foot of the Hill, where *Formality*
and *Hypocrisie* lost themselves. And, said he,
these are dangerous Paths: Two were here
cast away when *Christian* came by. And al-
though you see these ways are since stopt up
with *Chains*, *Post* and a *Ditch*: Yet there are
that will chuse to adventure here, rather than
take the pains to go up this hill. *Christiana*.

By-paths,
tho' barred
up, will not
keep all
from going
in th. m.



1 Part
p. g. 62.
Prov. 13.
15.

Christiana. *The way of Transgressors is hard. 'Tis a wonder that they can get into those ways without danger of breaking their Necks.*

Great-heart. They will venture, yea, if at any time any of the King's Servants doth happen to see them, and doth call unto them, and tell them, that they are in the wrong ways, and do bid them beware the danger. Then they will railingly return them Answer, and say, *As for the word that thou hast spoken unto us in the name of the King, we will not hearken unto thee, but we will certainly do whatsoever thing goeth out of our own Mouths, &c.* Nay, if you look a little farther, you shall see that these ways are made cautionary enough, not only by these *Posts*, and *Dirch*, and *Chain*; but also by being *Hedged* up, yet they will chuse to go there.

The reason why some do chuse to go in by-ways.
Prov. 15.
19.

Christiana. *They are idle, they love not to take Pains, up-hill-way is unpleasant to them. So it is fulfilled unto them, as it is Written.* The way of the slothful Man is a Hedge of Thorns. *Yea, they will rather chuse to walk upon a Snare, than to go up this Hill, and the rest of this way to the City.*

The Hill puts the Pilgrims to it.

Then they set forward, and began to go up the Hill, and up the Hill they went; but before they got to the top, *Christiana* began to Pant, and said, I dare say this is a breathing Hill; no marvel if they that love their Ease more than their Souls, chuse to themselves smoother way. Then said *Mercy*, I must sit down; also the least of the Children began to cry. Come, come, said *Great-heart*, sit not down here, for a little above is the Prince's *Arbour*. Then took he the little Boy by the hand, and led him up thereto.

They sit in the Arbour

When they were come to the *Arbour*, they were

were very willing to sit down, for they were all in a pelting heat: Then said *Mercy*, *How sweet is Rest to them that Labour?* And how good is the Prince of Pilgrims to provide such resting-places for them? *O' this Arbour* I have heard much; but I never saw it before. But here let us beware of Sleeping: For as I have heard, for that it cost poor *Christian* dear.

Then said Mr. *Great-heart* to the little ones, Come, my pretty *Boys*, how do you do? What think you now of going on Pilgrimage? *The little* Sir, said the least, I was almost beat out of *Boy's an-* heart; But I thank you for lending me a hand *swer to the* at my need. And I remember now what my *Guide, and* Mother hath told me, namely, That the way *also to* to Heaven is as up a Ladder, and the way to *Mercy.* Hell is as down a Hill. But I had rather go up the Ladder to Life, than down the Hill to Death.

Then said *Mercy*, But the Proverb is, *To* *Which is* *down the Hill, is easie:* but *James* said (for *hardest, up* that was his Name) the day is coming, when *Hill, or* in my Opinion, *going down Hill will be the* *down Hill?* *hardest of all.* 'Tis a good Boy, said his Master, thou hast given her a right answer. Then *Mercy* smiled, but the little Boy did blush.

Chris. Come, said *Christiana*, will you *They refresh* at a bit, a little to sweeten your Mouths while *themselves* you sit here to rest your Legs? For I have ere a piece of a Pomgranate, which Mr. *Interpreter* put in my hand, just when I came out of his Doors; he gave me also a piece of an honey comb, and a little Bottle of Spirits. I thought he gave you something, said *Mercy*, because he called you aside. Yes, so he did, said the other: But, said *Christiana*, it shall all be as I said it should, when at first we came

came from home: Thou shalt be a sharer in all the good that I have, because thou so willingly didst become my Companion. Then she gave to them, and they did eat, both *Mercy* and the Boys. And said *Christiana* to Mr. *Great-heart*, Sir, will you do as we? But he answered, you are going on Pilgrimage, and presently I shall return: Much good may what you have do to you. At home I eat the same every day. Now, when they had eaten and drank, and had chatted a little longer, their Guide said to them, The day wears away, if you think good, let us prepare to be going. So they got up to go, and the little Boys went before; but *Christiana* forgot to take her Bottle of Spirits with her, so she sent her little Boy back to fetch it. Then said *Mercy*, I think this is a *losing* Place. Here *Christian* lost his *Roll*, and here *Christiana* left her Bottle behind her: Sir, what is the cause of this? So their Guide made answer, and said, the cause is *sleep* or *forgetfulness*; some *sleep*, when they should keep *awake*, and some forget when they should *remember*; and this is the very cause, why often at the Resting places some Pilgrims in some things come off losers. Pilgrims should watch and remember what they have already received under their greatest Enjoyments: But for want of doing so oftentimes their Rejoycing ends in Tears, and their Sun-shine in a Cloud: Witness the story of *Christian* at this Place.

*Christiana
forgets her
Bottle of
Spirits.*

Mark this.

*1 Part
pag. 65.*

When they were come to the place where *Mistrust* and *Timorous* met *Christian* to persuade him to go back for fear of the Lions, they perceived as it were a Stage and before it towards the Road, a broad Plate with a Copy of Verses written thereon, and underneath

death, the reason of the raising up of that
stage in that place, rendred. The Verses
were these,

Let him that sees this Stage, take heed
Into his Heart and Tongue:
Lest if he do not, here he speed
As some have long ago.

The words underneath the Verses were,
This Stage was built to punish such upon, who
through Timorousness or Mistrust, shall be
said to go further on Pilgrimage. Also on this
stage both Mistrust and Timorous were burned
through the Tongue with an hot Iron, for endeavouring
to hinder Christian in his Journey.

Then said Mercy, This is much like to the
saying of the B-loved, *What shall be given unto* psal. 120.
thee? Or what shall be done unto thee, thou false 3, 4.
son of man? Sharp Arrows of the Mighty, with Coals
of Juniper.

So they went on till they came within sight 1 Part,
of the Lions. Now Mr. Great-Heart was a pag. 69,
strong Man, so he was not afraid of a Lion. An Em-
But yet when they were come up to the place blem of
where the Lions were, the Boys that went be- those that go
fore, were now glad to cringe behind, for they on bravely
were afraid of the Lions, so they stept back, when there
and went behind. At this their Guide smiled, is no d n-
and said, how now, my Boys, do you love to ger, was
go before when no Danger doth approach, shrink
and love to come behind so soon as the Lions when trou-
appear? bles come.

Now, as they went up, Mr. Great-heart
drew his Sword, with intent to make a way
for the Pilgrims in sight of the Lion. Then
there appear'd one, that seems, had taken upon
him to back the Lions. And he said to the

Of Grim the
Gyant and of
his backing
Pilgrims the Lions.

Of Grim the Gyant, and of his backing the Lions. Pilgrim's Guide, What is the cause of your coming hither? Now the Name of that Man was *Grim* or *Bloody-man*, because of his slaying of Pilgrims, and he was of the Race of the *Gyants*.

Great-heart. Then said the *Pilgrim's* Guide these Women and Children are going on Pilgrimage, and this is the way they must go, and go it they shall in spite of thee and the Lions.

Grim. This is not their way, neither shall they go therein. I am come forth to withstand them, and to that end will back the Lions.

Now, to say truth, by reason of the fierceness of the Lions, and of the *Grim* Carriage of him that did back them; this way had of late lain much un-occupied, and was almost all grown over with Grass.

Christiana. Then said *Christiana*, Tho' the High-ways have been un-occupied, heretofore, and tho' the Travellers have been made in times past, to walk through by-Paths, it must not be so now I am risen, *Now I am risen a Mother in Israel.*

. Judg. 5. 6,
7.

Grim. Then he swore by the Lions, but it should, and therefore bid them turn aside, for they should not have passage there.

Great-heart. But their Guide made first his approach unto *Grim*, and laid so heavily at him with his Sword, that he forced him to retreat.

Grim. Then said he (that attempted to back the Lions) will you slay me upon mine own Ground?

*A Fight
between
Grim and
Great-
heart*

Great-heart. 'Tis the King's High-way that we are in, and in his way it is that thou hast placed the Lions; but these Women, and these Children, tho' weak, shall hold on their way

way in spight of thy Lions. And with that he gave him again a down-right Blow, and brought him upon his Knees. With this Blow he also broke his Helmet, and with the next cut off an Arm. Then did the *Giant Roar* so hideously, that his Voice frightened the Women, and yet they were glad to see him lye sprawling upon the Ground. Now the Lions were chained, and so of themselves could do nothing. Wherefore when old *Grim*, that intended to back them, was dead, Mr. *Great-heart* said to the Pilgrims, Come now, and follow me, and no hurt shall happen to you from the Lions. They therefore went on, but the Women trembled as they passed by them; the Boys also look'd as if they would die; but they all got by without further hurt.

The Victory

They pass by the Lions.

Now, when they were within sight of the *Porter's Lodge*, and they soon came up unto it; but they made the more haste after this to go thither, because 'tis dangerous Travelling there in the Night. So when they were come to the Gate, the Guide knocked, and the Porter cried, *Who is there?* But as soon as the Guide had said, *It is I*, he knew his Voice, and came down. (For the Guide had oft before that, come thither as a Conductor of Pilgrims) when he was come down, he opened the Gate, and seeing the Guide standing just before it, (for he saw not the Women, for they were behind him) he said unto him, how now, Mr. *Great-heart*, what is your business here so late to Night? I have brought, said he, some Pilgrims hither, where, by my Lord's Commandment, they must Lodge, I had been here some time ago, had, I not been opposed by the Giant that did use to back the Lions. But I, after a long and tedious Combate with him,

They come to the Porter's Lodge,

Great-heart attempts to go back.

The Second part of

him, have cut him off, and have brought the Pilgrims hither in safety.

Porter. *Will you not go in, and stay till Morning.*

Great-heart. No, I will return to my Lord to Night.

The Pilgrims implore his company still.

Christiana. Oh Sir, I know not how to be unwilling you should leave us in our Pilgrimage; you have been so faithful, and so loving to us; you have fought so stoutly for us, you have been so hearty in counselling of us, that I shall never forget your favour towards us.

Mercy. Then said Mercy, O that we might have thy Company to our Journey's end! How can such poor Women as we, hold out in a way so full of Troubles as this way is, without a Friend, and Defender?

James. Then said James, the youngest of the Boys, Pray Sir, be perswaded to go with us, and help us, because we are so weak, and the way so dangerous as it is.

Great-heart. I am at my Lord's Commandment. If he shall allot me to be your Guide quite through, I will willingly wait upon you; but here you failed at first; for when he bid me come thus far with you, then you should have begged me of him to have gone quite through with you, and he would have granted your Request. However at present I must withdraw, and so good Christiana, Mercy, and my brave Children, Adieu.

Then the Porter, Mr. Watchful, asked Christiana of her Country, and of her Kindred, and she said, *I came from the City of Destruction, I am a Widow Woman, and my Husband is Dead, his Name was Christian a Pilgrim.* How, said the Porter, was he your Husband? Yes, said she, and these are his

Children

children: And this, pointing to *Mercy*, is one of my Towns-Women. Then the Porter rang his Bell, as at such times he is wont, and there came to the Door one of the Damsels, whose Name was *Humble-mind*. And to her the Porter said, Go tell it within, that *Christiana*, the Wife of *Christian*, and her Children, are come hither on Pilgrimage. She went in therefore and told it. But Oh, what a noise or gladness was there within, when the Damsel did but drop that word out of her Mouth!

Joy at the noise of the Pilgrims coming.

So they came with haste to the Porter, for *Christiana* stood still at the Door; then some of the most Grave said unto her, Come in, *Christiana*, come in, thou Wife of that good Man; come in, thou blessed Woman, come in, with all that are with thee. So she went in, and they followed her that were her Children, and her Companions. Now, when they were gone in, they were had into a very large Room, where they were bidden to sit down: So they sat down, and the Chief of the House was called to see and welcome the Guests. Then they came in, and understanding who they were, did Salute each one with a Kiss, and said, Welcome, ye Vessels of the Grace of God, welcome to us your Friends.

Christiana's love is kindled at the sight of one another.

Now because it was somewhat late, and because the Pilgrims were weary with their journey, and also made faint with the sight of the Fight, and of the terrible Lions: Therefore they desired as soon as might be, to prepare to go to rest. Nay, said those of the Family, *Exod. 12.* refresh your selves first with a Morsel of Meat. *31.* For they had prepared for them a Lamb, with the accustomed Sauce belonging thereto. For *Joh. 1. 29.* the Porter had heard before of their coming, and

The Second Part of

1 Part,
pag. 82.

and had told it to them within. So when they had Supped, and ended their Prayer, with a Psalm, they desired they might go to Rest. But let us, said *Christiana*, if we may be so bold as to chuse, be in that Chamber that was my Husbands, when he was here. So they had them up thither, and they lay all in a Room. When they were at Rest, *Christiana* and *Mercy* entred into Discourse about things that were convenient.

Christ's Bosom is for all Pilgrims.

Chris. Little did I think once, that when my Husband went on Pilgrimage, I should ever have followed him.

Mercy. And you as little thought of lying in his Bed, and in his Chamber to rest, as you do now.

Chris. And much less did I ever think of seeing his Face with comfort, and of Worshipping the Lord the King with him, and yet now I believe I shall.

Mercy. Heark don't you hear a Noise?

Chris. Yes, 'tis as I believe, a Noise of Musick, for joy that we are here.

Musick.

Mer. Wonderful! Musick in the House, Musick in the Heart, and Musick also in Heaven, for joy that we are here.

Mercy

did laugh in her sleep.

Thus they talked a while, and then betook themselves to sleep. So in the Morning, when they were awake, *Christiana* said to *Mercy*.

Chris. What was the matter that you did laugh in your Sleep to Night? I suppose you was in a Dream.

Mercy. So I was, and a sweet Dream it was; but are you sure I laughed?

Christiana. Yes, you laughed heartily; but priskee *Mercy* tell me thy Dream.

Mercy's Dream.

Mercy. I was a Dreamed that I sat all alone in a solitary place, and was bemoaning of the hardness

hardness of my Heart. Now I had not sat there long, but methought many were gathered about me to see me, and to hear what it was that I said. So they hearkened, and I went on bemoaning the hardness of my Heart. At this, some of them laughed at me, some called me fool, and some began to thrust me about. With that, methought I look'd up, and saw one coming with Wings towards me. So he came directly to me, and said, *Mercy*, what aileth thee? Now when he had heard me make my Complaint; he said, *Peace be to thee*: He also wiped mine Eyes with his Handkerchief, and clad me in *Silver and Gold*; he put a Chain about my Neck, and Ear-rings in mine Ears, and a beautiful Crown upon my Head. Then he took me by the Hand, and said, *Mercy*, come after me. So he went up, and I followed till we came at a Golden Gate. Then he knocked, and when they within had opened, the Man went in, and I followed him up to a Throne, upon which one sat, and he said to me, *Welcome. Daughter*. The place looked bright and twinkling like the Stars, or rather like the *Sun*, and I thought that I saw your Husband there; so I awoke from my Dream. But did I Laugh?

What her Dream was.

Ezek. 16. 8, 9, 10 11.

Christiana. Laugh! Ay, and well you might, to see your self so well. For you must give me leave to tell you, that I believe it was a good Dream, and that as you have begun to find the first Part true, so you shall find the Second at last. God Job. 33. 14. speaks once, yea, twice, yet Man perceiveth it not, in a Dream, in a Vision of the Night, when deep sleep falleth upon Men, in slumbering upon the Bed. We need not when a-bed, lie awake to talk with God, he can visit us while we sleep, and cause us then to hear his Voice. Our

D

Heart

The Second Part of

Heart oft-times wakes when we sleep, and God can speak to that, either Words, by Proverbs, by Signs and Similitudes, as well as if one was awake.

Mercy
glad of her
Dream.

Mercy. Well, I am glad of my Dream, for I hope e'er long to see it fulfilled, to the making of me laugh again.

Christiana. *I think it is now high time to rise, and to know what we must do.*

Mercy. Pray, if they invite us to stay a while, let us willingly accept of the proffer. I am the willinger to stay a while here, to grow better acquainted with these Maids; methinks Prudence, Piety, and Charity, have very comely and sober Countenances.

Chris. *We shall see what they will do.* So when they were up and ready, they came down, and they asked one another of their Rest, and if it was comfortable or not?

Mer. *Very good, said Mercy, it was one of the best Night's Lodging that ever I had in my Life.*

Then said Prudence and Piety, If you will be perswaded to stay here a while, you shall have what the House will afford.

They stay
here some
time.

Charity. *Ay, and that with a very good will,* said Charity. So they consented, and stayed there about a Month, or above: And became very profitable one to another. And because Prudence would see how Christiana had brought up her Children, she asked leave of her to catechise them: So she gave her free consent. Then she began with the youngest, whose Name was James.

Prudence
desires to
catechise
Christi-
ana's Chil-
dren.

James Ca-
techised.

Pru. And she said, Come, James, canst thou tell who made thee?

Fam. God the Father, God the Son, and God the Holy Ghost.

Pru. Good Boy. And canst thou tell who saved thee?

Fam.

the Pilgrims Progress.

61

Fam. God the Father, God the Son, and God the Holy Ghost.

Pru. Good Boy still. But how doth God the Father, save thee?

Fam. By his Grace.

Pru. How doth God the Son save thee?

Fam. By his Illumination, by his Renovation, and by his Preservation.

Then said *Prudence* to *Christiana*, You are to be commended for thus bringing up your Children. I suppose I need not ask the rest of these Questions, since the Youngest of them can answer them so well. I will therefore now apply my self to the Youngest next.

Joseph
Catechised.

Prudence. Then she said, Come, *Joseph*, for his Name was *Joseph*) will you let me catechise you?

Joseph. With all my Heart.

Pru. What is Man?

Joseph. A Reasonable Creature, so made by God, as my Brother said.

Pru. What is supposed by this word, saved?

Joseph. That Man, by Sin, has brought himself into a state of Captivity and Misery.

Pru. What is supposed by his being saved by the Trinity.

Joseph. That Sin is so great and mighty a Tyrant, that none can pull us out of its clutches, but God, and that God is so good and loving to Man, as to pull him indeed out of his Miserable State.

Pru. What is God's design in saving poor Men?

Joseph. The glorifying of his Name, of his Grace, and Justice, &c. And the everlasting happiness of his Creature.

Pru. Who are they that must be saved?

Joseph. Those that accept of his Salvation.

Good Boy, Joseph, thy Mother has taught thee

The Second Part of

thee well, and thou hast hearkened to what she has said unto thee.

Then said *Prudence* to *Samuel*, who was the eldest but one.

Prudence. Come, *Samuel*, are you willing that I should Catechise you also?

Samuel

Catechised.

Sam. Yes, forsooth, if you please.

Pru. What is Heaven?

Sam. A Palace and State most Blessed, because God dwelleth there.

Pru. What is Hell?

Sam. A Place and State most woful, because it is the Dwelling-place of Sin, the Devil, and Death.

Pru. Why wouldst thou go to Heaven?

Sam. That I may see God, and serve him without weariness; that I may see Christ, and love him everlastingly; that I may have the fulness of the Holy Spirit in me, that I can by no means here enjoy.

Pru. A very good Boy also, and one that hath learned well.

Then she addressed her self to the Eldest, whose Name was *Matthew* and she said unto him, Come, *Matthew*, shall I also Catechise you?

Matthew

Catechised.

Mat. With a very good will.

Pru. I ask then, if there was ever anything that had a Being antecedent to, or before God?

Mat. No, for God is Eternal, nor is there any thing, excepting himself, that had a Being, until the beginning of the first day. For in six days the Lord made Heaven and Earth, the Sea, and all that in them is.

Pru. What do you think of the Bible?

Mat. It is the Holy Word of God.

Pru. Is there nothing written therein but what we understand?

Mat. Yes, a great deal.

Pru. What do you do when you meet with places wherein that you do not understand?

Mat. I think God is wiser than I. I pray also that he will please to let me know all therein that he knows will be for my good.

Pru. How believe you as touching the Resurrection of the Dead?

Mat. I believe they shall rise the same that was Buried: The same in Nature, tho' not in Corruption. And I believe this upon a double account. First, Because God has promised it. Secondly, Because he is able to perform it.

Then said *Prudence* to the Boys, You must still hearken to your Mother, for she can learn you more. You must also diligently give ear to what good talk you shall hear from others, for your sakes do they speak good things. Observe also, and that with carefulness, what *Pru-* the Heavens and the Earth do teach you; but *Prudence's con-* especially be much in the Meditation of that *clusion upon* Book that was the cause of your Father's be- *the Catechi-* coming a Pilgrim. I, for my part, my Chil- *sing of the* dren, will teach you what I can while you are *Boys.* here, and shall be glad if you will ask me Questions that tend to Godly edifying.

Now, by that these Pilgrims had been at *Mercy* this place a Week, *Mercy* had a Visitor that *has a* pretended some good Will unto her, and his *Sweet heart.* Name was Mr. *Brisk*, a Man of some Breeding, and that pretended to Religion; but a Man that stuck very close to the World. So he came once or twice, or more, to *Mercy*, and offered Love unto her. Now *Mercy* was of a fair Countenance, and therefore the more alluring.

Her mind also was, to be always busying of *Mercy's* her self in doing, for when she had nothing to *Temper.* do for her self, she would be making of Hose and Garments for others, and would bestow

them upon them that had need. And Mr. Brisk not knowing where, or how she disposed of what she made, seemed to be greatly taken, for that he found her never idle. I will warrant her a good Housewife, quoth he to himself.

Mercy enquires of the Maids concerning Mr. Brisk.

Mercy then revealed the business to the Maidens that were of the House, and enquired of them concerning him, for they did know him better than she. So they told her that he was a very busie Young Man, and one that pretended to Religion; but was, as they feared, a stranger to the power of that which was good.

Nay then, said Mercy, I will look no more on him, for I purpose never to have a clog to my Soul.

Prudence then replied, that there needed no great matter of Discouragement to be given to him, her continuing so as she had begun to do for the Poor, would quickly cool his Courage.

*Talk between
Mar-
ty & Mr.
Brisk.
Tim. 6.
17, 18, 19.*

So the next time he comes, he finds her at her old Work, a making of things for the Poor. Then said he, What, always at it? Yes, said she, either for my self, or for others. And what canst thou earn a day, quoth he? I do these things, said she, *That I may be rich in good Works, laying up in store a good Foundation against the time to come, that I may lay hold on Eternal Life.* Why, prithee what dost thou with them, said he? Cloath the Naked, said she. With that his Countenance fell. So he forbore to come at her again. And when he was asked the reason why, he said, that Mercy was a pretty Lass, but troubled with ill Conditions.

He forsakes her, and why.

Mercy in the practice of Mercy.

When he had left her, Prudence said, did I not tell thee that Mr. Brisk would soon forsake thee, yea, he will raise up an ill report of thee.

thee: For notwithstanding his pretence to Religion, and his seeming love to Mercy, yet Mercy and he are of Tempers so different, that I believe they will never come together.

rejected, while Mercy in the name of Mercy is liked.

Mer. I might a had Husbands before now, tho' I spake not of it to any; but they were such as did not like my Conditions, tho' never did any of them find fault with my Person: So they and I could nor agree.

Prudence. Mercy in our days, is little set by, any further than as to its Name: The Practice which is set forth by the Conditions, there are but few that can abide.

Mercy. Well, said Mercy, if no body will have me, I will die a Maid, or my Conditions shall be to me as a Husband. For I cannot change my Nature, and to have one that lies cross to me in this, that I purpose never to admit of as long as I live. I had a Sister named Bountiful, that was Married to one of these Charles; but he and she could never agree; but because my Sister was resolved to do as she had begun, that is, to shew kindness to the Poor, therefore her Husband first cried her down at the cross, and then turned her out of his Doors.

Mercy's Resolution

How Mercy's Sister was served by her Husband.

Prudence. And yet he was a Professor I warrant you?

Mer. Yes, such a one as he was, and of such as the World is now full; but I am for none of them all.

Now Matthew, the Eldest Son of Christiana, fell Sick, and his Sickness was sore upon him, for he was much pained in his Bowels, so that he was with it, at times, pulled as were both ends together. There dwelt also not far from thence, one Mr. Skill, an ancient and well approved Physician. So Christiana desired it, and they sent for him, and he came. When

Matthew falls Sick.

Gripes of
Conscience.
The Physi-
cian's
Judgment.

he was entred the Room, and had a little observed the Boy, he concluded that he was sick of the Gripes. Then he said to his Mother, *What Diet has Matthew of late fed upon?* Diet, said *Christiana*, nothing but that which is wholesome. The Physician answered, *This Boy has been tampering with something which lies in his Maw undigested, and that will not away without Means. And I tell you, he must be Purged, or else he will Die.*

Samuel
puts his
Mother in
mind of the
Fruit his
Brother did
eat.

Samuel. Then said *Samuel*, Mother, Mother, what was that which my Brother did gather up and eat, so soon as we were come from the Gate that is at the head of this way? You know that there was an Orchard on the left hand on the other side of the Wall, and some of the Trees hung over the Wall, and my Brother did pluck, and did eat.

Christiana. True, my Child, said *Christiana*, he did take thereof and did eat; naughty Boy as he was, I did chide him, and yet he would eat thereof.

Skill. I know he had eaten something that was not wholesome Food. And that Food, to wit, that Fruit, is even the most hurtful of all. It is the Fruit of Beelzebub's Orchard. I do marvel that none did warn you of it; many died thereof.

Christiana. Then *Christiana* began to cry, and she said, O naughty Boy, and O careless Mother, what shall I do for my Son?

Skill. Come, do not be too much dejected; the Boy may do well again, but he must Purge and Vomit.

Christiana. Pray Sir, try the utmost of your Skill with him, whatever it costs.

Heb. 10. 1.
vs. 4.

Skill. Nay, I hope I shall be reasonable. So he made him a Purge, but it was too weak; it was said, it was made of the Blood of a Goat, the Ashes of a Heifer, and with some

of the Juice of Hysop, &c. When Mr. Skill had seen that that Purge was too weak, he made him one to the purpose. 'Twas made ex *Potion prepared.*
Carne & Sanguine Christi. (You know Physi- *Joh. 6. 54, 55, 56, 57.*
cians give strange Medicines to their Patients) *Mar. 9. 49.*
and it was made up into Pills with a Promise *The Latin I borrow.*
or two, and a proportionable quantity of Salt.

Now he was to take them three at a time fasting, in half a quarter of a Pint of the Tears of Repentance. When this Potion was prepared, and brought to the Boy, he was loth to

take it, tho' torn with the Gripes, as if he should be pulled in peices. Come, come, said the Physician, *The Boy loth to take the Physick.*
you must take it. It goes against my Stomach, said the Boy. *Zech 12. 10.*
I must have you take it, said his Mother. I shall Vomit it up

again, said the Boy. Pray Sir, said *Christiana* to Mr. Skill, how does it taste? It has no ill taste, said the Doctor; and with that, she

touched one of the Pills with the tip of her Tongue. Oh, *Matthew* said she, this Potion is sweeter than Honey. If thou lovest thy Mother, if thou lovest thy Brothers, if thou lovest *Mercy*, if thou lovest thy Life, take it. So

The Mother tastes it and persuades him.

with much ado, after a short Prayer for the Blessing of God upon it, he took it, and it wrought kindly with him. It caused him to Purge, it caused him to Sleep, and rest quietly; it put him into a fine Heat, and breathing Sweat, and quite rid him of his Gripes.

So in a little time he got up, and walked about with a Staff, and would go from Room to Room, and talk with *Prudence*, *Piety*, and *Charity*, of his Distemper, and how he was healed. *A Word of God in the hand of Faith.*

So when the Boy was healed, *Christiana* asked Mr. Skill, saying, Sir, What will content you for your pains and care to me, and of my Child?

The Second Part of

Heb. 13.

11, 12, 13,

14, 15.

my Child? And he said, you must pay the Master of the Colledge of Physicians, according to Rules made in that case, and provided.

Chris. But, Sir, said she, what is this Pill good for else?

This Pill is an
Universal
Remedy.

Skill. It is an Universal Pill, 'tis good against all the Diseases that Pilgrims are incident to, and when it is well prepared, will keep good time out of mind.

Christiana. Pray, Sir, make me up twelve Boxes of them: For if I can get these, I will never take other Physick.

Job. 6. 50.

In a Glass
of the Tincture
of Repen-
tance.

Skill. These Pills are good to prevent Diseases, as well as to Cure when one is Sick. Yea, I dare say it, and stand to it, that if a Man will but use this Physick as he should, it will make him live for ever. But, good Christiana, thou must give these Pills no other way, but as I have prescribed: For if you do, they will do no good. So he gave unto Christiana Physick for her self, and her Boys, and for Mercy, and bid Mathew take heed how he eat any more Green Plums, and Kiss'd them, and went his way.

It was told you before, That Prudence bid the Boys that if at any time they would, they should ask her some Questions that might be profitable, and she would say something to them.

Of Physick.

Mat. Then Mathew, who had been sick ask'd her, Why for the most part Physick should be bitter to our Palates?

Prudence. To shew how unwelcome the Word of God, and the Effects thereof, are to a Carnal Heart.

Of the ef-
fect of Phy-
sick.

Matthew. Why does Physick, if it does good, Purge, and cause to Vomit?

Prudence

the pilgrims Progress.

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Prudence. To shew that the Word, when it works effectually, cleanseth the Heart and Mind. For look what the one doth to the Body the other doth to the Soul.

Matthew. What should we learn by seeing the Of Fire and Flame of our Fire go upwards? And by seeing the of the Sun. Beams and sweet Influences of the Sun strike downwards?

Prudence. By the going up of the Fire, we are taught to ascend to Heaven, by fervent and hot Desires. And by the Sun his sending his Heat, Beams, and sweet Influences downwards; we are taught, that the Saviour of the World, tho' high, reaches down with his Grace and Love to us below.

Matthew. Where have the Clouds their Water? *Of the Clouds.*

Pru. Out of the Sea.

Matthew. What may we learn from that?

Pru. That Ministers should fetch their Doctrine from God.

Matt. Why do they empty themselves upon the Earth?

Pru. To shew that Ministers should give out what they know of God to the World.

Mat. Why is the Rain-bow caused by the Sun? *Of the*

Prudence. To shew that the Covenant of *Rain-bow.* God's Grace is confirmed to us in Christ.

Mat. Why do the Springs come from the Sea to us, through the Earth?

Prudence. To shew that the Grace of God comes to us through the Body of Christ.

Mat. Why do some of the Springs rise out of *Of the* the tops of high Hills? *Springs.*

Prudence. To shew that the Spirit of Grace shall spring up in some that are Great and Mighty, as well as in many that are Poor and Low.

Mat. Why doth the Fire fasten upon the Candle. *Of the* *Pru.* *Candle.*

Prudence

Pru. To shew that unless Grace doth kindle upon the Heart, there will be no true light of Life in us.

Matthew. Why is the wick, and tallow and all spent to maintain the light of the Candle?

Prudence. To shew that Body and Soul, and all should be at the Service of, and spend themselves to, maintain in good Condition that Grace of God that is in us.

Of the Pelican

Mat. Why doth the Pelican pierce her own Breast with her Bill?

Pru. To nourish her Young ones with her Blood, and thereby to shew that Christ the blessed, so loveth his Young, his People, as to save them from Death by his Blood.

Of the Cock

Mat. What may one learn by bearing the Cock to Crow?

Prudence. Learn to remember Peter's Sin, and Peter's Repentance. The Cock's Crowing shews also that day is coming on; let then the Crowing of the Cock put thee in mind of that last and terrible Day of Judgment.

The weak may sometimes call the strong to Prayers.

Now about this time their Month was out, wherefore they signified to those of the House, that 'twas convenient for them to up and be going. Then said *Joseph* to his Mother, it is convenient that you forget not to send to the House of Mr. *Interpreter*, to pray him to grant that Mr. *Great-heart* should be sent unto us, that he may be our Conductor the rest of our way. Good Boy, said she, I had almost forgot. So she drew up a Petition, and prayed Mr. *Worckful* the Porter, to send it by some fit Man, to her good Friend Mr. *Interpreter*; who when it was come, and he had seen the Contents of the Petition, said to the Messenger, Go tell them, that I will send him.

When the Family where *Christiana* was, saw that

that they had a purpose to go forward, they called the whole House together, to give Thanks to their King for sending of them such Profitable Guests as these. Which done, they said unto *Christiana*. And shall we not shew thee some things, according as our Custom is to do to Pilgrims, on which thou mayest meditate when thou art upon the way? So they took *Christiana*, her Children, and *Mercy* into the Closet, and shewed them one of the Apples that *Eve* eat of, and that she also did give to her Husband, and that for the eating of which, they both were turned out of Parádise, and asked her, what she thought that was? Then *Christiana* said, 'Tis Food or Poison, I know not which. So they opened the Matter to her, and she held up her Hands, and wondered.

They provide to be gone on their way.

Eve's Apple.

A sight of sin is amazing. Gen. 3. 6. Rom. 7. 24.

Then they had her to a place, and shewed her *Jacob's Ladder*. Now at that time there were some Angels ascending upon it. So *Christiana* looked, and looked, to see the Angels go up, so did the rest of the Company. Then they were going into another place to shew them something else. But *James* said to his Mother, pray bid them stay here a little longer, for this is a curious Sight. So they turned again, and stood feeding their Eyes with this so pleasant a Prospect. After this, they had them into a place where did hang up a Golden Anchor, so they bid *Christiana* take it down; for, said they, you shall have it with you, for 'tis of absolute necessity that you should, that you may lay hold of that within the Vail, and stand stedfast, in case you should meet with turbulent Weather. So they were glad thereof. Then they took them, and had them to the Mount upon which *Abraham* our Father had offered up *Isaac* his Son, and shew

Jacob's Ladder.

A sight of Christ is taking.

Gen. 28. 12.

Golden Anchor.

Joh. 1. 51. Heb. 6. 19. Gen. 29. 12.

Of Abraham's Offering up Isaac

ed them the *Altar*, the *Wood*, the *Fire*, and the *Knife*, for they remain to be seen to this very day. When they had seen it, they held up their Hands, and blest themselves, and said, Oh! What a Man, for love to his Master, and for denial to himself, was *Abraham*? After they had shewed them all these things, *Prudence* took them into the Dining-Room, where stood a pair of excellent *Virginals*, so she played upon them, and turned what she had shewed them, into this excellent Song, saying,

Prudence's Virginals.

Bue's Apple we have shewed you,

Of which he you know more.

You have seen Jacob's Ladder too,

Upon which Angels are.

An Anchor you received have;

But let not this suffice,

For with Abraham, you have gave

Your best of Sacrifice.

Now about this time one knocked at the Door: So the Porter opened, and behold, *Mr. Great-heart* was there; but when he was come in, what Joy was there? For it came now fresh again into their minds, how but a while ago he had slain *Old Grim Bloody-man*, the Giant, and had delivered them from the Lions.

Mr. Great-heart come again.

He brings a Token from his Lord with him.

Then said *Mr. Great-heart* to *Christiana*, and to *Mercy*, My Lord has sent each of you a Bottle of Wine, and also some parched Corn, together with a couple of Pomgranets. He has also sent the Boys some Figs and Raisins, to refresh you in your way.

Then they addressed themselves to their Journey; and *Prudence* and *Piety* went along with them. When they come at the Gate, *Christiana* asked the Porter, if any of late

went

vent by. He said, no only one sometime since, who also told me, that of late there had been great Robbery committed on the King's High-way, as you go: But he saith the Theives *Robbery.* are Taken, and will shortly be Tryed for their Lives. Then *Christiana* and *Mercy* was afraid; but *Manbew* said, Mother, fear nothing, as long as Mr. *Great-heart* is to go with us, and to be our Conductor.

Then said *Christiana* to the Porter, Sir, I am much obliged to you for all the Kindnesses that you have shewed me since I came hither, and also for that you have been so loving and kind to my Children. I know not how to gratifie your Kindness: Wherefore pray, as a token of my respects to you, accept of this small Mite: So she put a Gold Angel in his hand, and he made her a low Obeisance, and said, Let thy Garments be always white, and let thy Head want no Ointement. Let *Mercy* live and not die, and let not her Works be few. And to the Boys he said, Do you fly Youthful Lusts, and follow after Godliness with them that are Grave and Wise, so shall you put gladness into your Mother's Heart, and obtain Praise of all that are sober minded. So they thanked the Porter, and departed.

The Porters Blessing.

Now I saw in my Dream that they went forward until they were come to the Brow of the Hill, where *Piety* bethinking her self, cry'd out, *Alas!* I have forgot what I intended to bestow upon *Christiana*, and her Companions. I will go back and fetch it; so she ran and fetched it. While she was gone, *Christiana* thought she heard in a Grove a little way off on the Right hand, a most curious melodious Note, with Words much like these.

Through

The Second part of

Through all my Life thy favour is
So frankly shew'd to me,
That in thy House for evermore
My dwelling place shall be.

And listning still, she thought she heard an-
ther answer it, saying,

For why, the Lord our God is good,
His Mercy is for ever sure;
His truth at all times firmly stood:
And shall from Age to Age endure.

Song 2. 11.
12.

So *Christiana* asked *Prudence*, what 'twas
that made those curious Notes? They are
said she, our Country Birds: They sing these
Notes but seldom, except it be at the Spring
when the Flowers appear, and the Sun shines
warm, and then you may hear them all day
long. I often, said she, go to hear them; we
also oft times keep them tame in our House.
They are very fine Company for us when we
are *Melancholy*, also they make the Woods and
Groves and solitary places, places desirous to
be in.

Piety be-
floweth
something
on them at
parting.

By this time *Piety* was come again, so she
said to *Christiana*, look here, I have brought
thee a Scheme of all those things that thou hast
seen at our House: Upon which thou mayest
look when thou findest thy self forgetful, and
call those things again to remembrance for thy
edification and comfort.

1 Part,
pag. 88.

Now they began to go down the Hill into
the Valley of *Humiliation*. It was a steep Hill
and the way was slippery; but they were very
careful, so they got down pretty well. When
they were down in the Valley, *Piety* said to
Christiana, This is the place where *Christiana*
you

our Husband met with the foul Fiend *Apollyon*, and where they had that great Fight that they had. I know you cannot but have heard thereof. But be of good Courage, as long as you have here Mr. *Great-heart* to be your Guide and Conductor, we hope you will fare the better. So when these two had committed the Pilgrims unto the Conduct of their Guide, he went forward, and they went after.

Great-heart. Then said Mr. *Great-heart*, We need not be so afraid of this Valley: For here is nothing to hurt us, unless we procure it our selves. 'Tis true *Christian* did here meet with *Apollyon*, with whom he also had a sore Combat; but that *Fray* was the fruit of those slips that he got in his going down the Hill. For they that get slips there, must look for Com- bats here. And hence it is that this Valley has got so hard a name. For the common People when they hear that some frightful thing has befallen such an one in such a place, are of an Opinion that that place is haunted with some foul Fiend, or evil Spirit; when alas it is for the fruit of their doing, that such things do befall them there.

This Valley of *Humiliation* is of it self as fruitful a place, as any the Crow flies over: and I am perswaded if we could hit upon it, we might find somewhere hereabout something that might give us an Account why *Christian* was so hardly beset in this place.

Then *James* said to his Mother, Lo, yonder stands a Pillar, and it looks as if something was written thereon: let us go and see what it is. So they went, and found there written, Let A Pillar Christian's slips before he came hither, and the which an In- Bannet that he met with in this place, be a warn- ing to those that come after. Lo, said their Guide, did

did not I tell you, that there was something hereabouts that would give intimation of the reason why *Christian* was so hard beset in this place? Then turning himself to *Christiana*, he said: No disparagement to *Christian* more than to many others whose Hap and Lo^r his was. For 'tis easier going *up*, then *down* this Hill: and that can be said but of few Hills in all these parts of the World. But we will leave the good Man; he is at rest, he also had a brave Victory over his Enemy: let him grant that dwelleth above, that we fare no worse when we come to be tried than he.

*This Valley
a brave
place.*

But we will come again to this Valley of *Humiliation*. It is the best, and most fruitful piece of Ground in all those parts. It is fat Ground, and as you see, consisteth much in Meadows; and if a man was to come here in the Summer time, as we do now, if he knew not any thing before thereof, and if he also delighted himself in the sight of his Eyes, he might see that would be delightful to him. Behold, how green this Valley is, also how beautified with *Lillies*. I have also known many labouring men that have got good Estates in this Valley of *Humiliation*. (For God resisteth the Proud; but gives more Grace to the Humble;) for indeed it is a very fruitful Soil, and doth bring forth by handfuls. Some also have wished that the next way to their Father's House were here, that they might be troubled no more with either Hills or Mountains to go over; but the way is the way, and there's an end.

Song, 2. 1.
Jam 4. 6.
1 Pet. 5. 5.

*Men thrive
in the Val-
ley of Hu-
miliation.*

Now as they were going along and talking they espied a Boy feeding his Father's Sheep. The Boy was in very mean Cloaths, but of a very fresh and well-favoured Countenance, and as

The Pilgrims Progress.

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at by himself he Sung. Hark, said Mr. Great-
heart, to what the Shepherd's Boy saith. So
they hearkned, and he said,

*He that is down, needs fear no fall,
He that is low no Pride:
He that is humble, ever shall
Have God to be his Guide.*

Phil. 4.
12, 13.

*I am content with what I have,
Little be it, or much:
And, Lord, Contentment still I crave,
Because thou savest such.*

*Fulness to such a burden is
That go on Pilgrimage:
Here little, and hereafter Bliss;
Is best from Age to Age.*

Heb. 13.5.

Then said the Guide, Do you hear him? I
will dare to say, that this Boy lives a merrier
Life, and wears more of that Herb called
Hearts-ease in his Bosom, than he that is clad
in Silk and Velvet; but we will proceed in our
Discourse.

In this Valley our Lord formerly had his *Christ*,
Country-House, he loved much to be here; He *when in the*
loved also to walk these Meadows, for he found *Flesh, had*
the Air was pleasant: Besides here a Man *his Country-*
shall be free from the Noise, and from the hur- *House in*
ryings of this Life; all States are full of Noise *the Valley*
and Confusion, only the Valley of *Humiliation*
that empty and solitary place. Here a
Man shall not be so lett and hindred in his
Contemplation, as in other places he is apt to
be. This is a Valley that no body walks in,
but those that love a Pilgrims Life. And
though *Christian* had the hard hap to meet
here with *Apollyon*, and to enter with him a
risk Encounter, yet I must tell you, that in
former

Hof. 12. 4. former times Men have met with Angels here; have found Pearls here, and have in this place found the words of Life.

Did I say, our Lord had here in former Days his Country-House, and that he loved here to walk? I will add, in this place, and to the People that live and trace these Grounds; he has left a yearly revenue to be faithfully payed them at certain Seasons, for their maintenance by the way, and for their further encouragement to go on in their Pilgrimage.

Mat. 11. 29. *Samuel.* Now as they went on, *Samuel* said to Mr. Great-heart: Sir, I perceive that in this Valley, my Father and Apollyon had their Battel; but whereabouts was the Fight, for I perceive this Valley is large?

Great heart. Your Father had that Battel with Apollyon at a place yonder, before us, in a narrow Passage just beyond Forgetful-Green. And indeed that place is the most dangerous place in all these Parts. For if at any time the Pilgrims meet with any brunt, it is when they forget what Favours they have received, and how unworthy they are of them: This was the Place also where others have been hard put to it: But more of the place when we are come to it; for I perswade my self, that to this day there remains either some sign of the Battel, or some Monument to testifie that such a Battel there was fought.

Mercy. Then said *Mercy*, I think I am as well in this Valley, as I have been any where else in all our Journey: The place methinks suits with my Spirit. I love to be in such places where there is no rattling with Coaches, nor rumbling with Wheels: Methinks here one may without much molestation be thinking what he is, whence he came, what he has done,

*Forgetful
Green.*

*Humility a
Sweet Grace*

one, and to what the King has called him :
 Here one may think, and break at Heart, and Song. 7. 4
 melt in ones Spirit, untill ones Eyes become Psal. 84.
 like the *Fish Pools of Hesbon*. They that go 5, 6, 7.
 lightly through this Valley of *Bacha* make it
 Well, the Rain that God sends down from Hof. 2. 15.
 Heaven upon them that are here also filleth the
Pools. This Valley is that from whence also
 the King will give to his their Vineyards,
 and they that go through it, shall sing (as
Christian did, for all he met with *Apollyon*.)

Great-heart, 'Tis true said their Guide, I *An Experi-*
 have gone through this Valley many a time, *ment of it,*
 and never was better than when here.

I have also been a Conduet to several Pil-
 grims, and they have confessed the same ; To
this Man will I look, saith the King, even to him
that is Poor, and of a contrite Spirit, and that
remembers at my Word.

Now they were come to the place where *The place*
 the aforementioned Battle was fought. - Then *where Chri-*
 said the Guide to *Christiana*, her Children and *istian and*
Mercy ; This is the place, on this Ground *the Fiend*
Christian stood, and up there came *Apollyon* a- *did fight :*
 gainst him : And look, did not I tell you, *some signs of*
 here is some of your Husband's Blood upon *the Battle*
 these Stones to this day : Behold also how here *remains.*
 and there are yet to be seen upon the place,
 some of the Shivers of *Apollyon's* Broken *Daris* :
 See also how they did beat the Ground with
 their feet as they fought, to make good their
 Places against each other ; how also with their
 pie-blows, they did split the very stones in
 pieces. Verily *Christian* did here play the Man,
 and shewed himself as stout, as *Hercules* could,
 had he been here, even he himself.
 When *Apollyon* was beat, he made his retreat
 to the next Valley, that is called, *The Valley of*
the

The Second part of

the shadow of Death, unto which we shall come anon.

*A Monument of
Battle. the*

Lo yonder also stands a Monument on which is Engraven this Battle, and Christian's Victory to his Fame throughout all Ages: So because it stood just on the way-side before them, they slept to it and read the Writing, which word for word was this:

*A Monument of
Christian's
Victory.*

1 Part. pag. 97.

*Hard by here was a Battle fought,
Most strange, and yet most true;
Christian and Apollion fought
Each other to subdue.*

*The Man so bravely play'd the Man,
He made the Fiend to fly:
Of which a Monument I stand,
The same to testifie.*

When they had passed by this place, they came upon the Borders of the shadow of Death, and this Valley was longer than the other, a place also most strangely haunted with evil things, as many are able to testifie: But these Women and Children went the better through it, because they had day-light, and because Mr. Great-heart was their Conductor.

*Groanings
heard.*

When they were entred upon this Valley, they thought that they heard a groaning as of dead men; a very great groaning. They thought also they did hear Words of Lamentation, spoken, as of some in extream Torment. These things made the Boys to quake, the Women also looked pale and wan; but their Guide bid them be of good Comfort.

*The ground
shakes.*

So they went on a little further, and they thought that they felt the Ground begin to shake under them, as if some hollow place was there; they heard also a kind of a hissing as

Serpents, but nothing as yet appeared. Then said the Boys, are we not yet at the end of this doleful place? But the Guide also bid them of good Courage, and look well to their feet, lest haply said he, you be taken in some snare.

Now *James* began to be Sick; but I think *James* sick the cause thereof was Fear, for his Mother *with fear*.

gave him some of that Glass of Spirits that she had given her at the *Interpreter's* House, and three of the Pills that *Mr. Skill* had prepared, and the Boy began to revive. Thus they went on till they came to about the middle of the Valley, and then *Christiana* said, Methinks I see something yonder upon the Road before us, a thing of a shape such as I have not seen.

Then said *Joseph*, Mother, what is it? An *The Fiend* ugly thing Child; an ugly thing, said she. *appears*.

But Mother, what is it like, said he? 'Tis like I cannot tell what, said she. And now it is but a little way off: Then said she it is *The Pilgrims are afraid*.

Well said *Mr. Great-heart*, let them that are most afraid keep close to me: So the *Fiend* came on, and the Conductor met it; but when it was just come to him, it vanished to their sights: Then remembered they what had been said sometime ago; *Resist the Devil, and he will fly from you*.

They went therefore on, as being a little *Great heart* refreshed; but they had not gone far, before *encourages* every looked behind her, saw as she thought, *them*.

Something most like a Lyon, and it came a great padding pace after; and it had a hollow Voice of Roaring, and at every Roar that *A Lyon* gave, it made all the Valley Echo, and set their hearts to ake, save the heart of him that is their Guide. So it came up, and *Mr.*

Great-heart.

1 Pet. 5. 8,
9.

*A Pit and
darkness.*

*Christiana
now knows
what her
Husband
felt.*

*Great-
heart's
reply.*

Great-heart went behind, and put the Pilgrims all before him. The Lyon also came on apace, and Mr. *Great-heart* addressed himself to give him Battel: But when he saw that it was determined that resistance should be made, he also drew back and came no further.

Then they went on again, and their Conductor did go before them, till they came at a place where was cast up a Pit, the whole breadth of the way, and before they could be prepared to go over that, a great mist and darkness fell upon them, so that they could not see: Then said the Pilgrims, Alas! now what shall we do? But their Guide made answer; Fear not, stand still and see what an end will be put to this also; so they staid there because their Path was marr'd. They then also thought that they did hear more apparently the noise and rushing of the Enemies, the fire also and the smoke of the Pit was much easier to be discerned. Then said *Christiana* to *Mercy*, Now I see what my poor Husband went through: I have heard much of this place, but I never was here afore now; poor Man, he went here all alone in the night, he had might almost quite through the way, and also these Fiends were busie about him, as they would have torn him in pieces. *Mercy* had spoke of it, but none can tell what the Valley of the shadow of death should mean until they come in it themselves; *The he* knows its own bitterness, and a stranger intermedleth not with its Joy: To be here, is a fearful thing.

Great. This is like doing business in great waters, or like going down into the deep; this is like being in the heart of the Sea, and like going down to the bottems of the Mo

tains: Now it seems as if the Earth with its bars were about us for ever. *But let them that walk in darkness and have no light, trust in the name of the Lord, and stay upon their God.* For my part, as I have told you already, I have gone often through this Valley, and have been much harder put to it than now I am, and yet you see I am alive. I would not boast, for that I am not mine own Saviour. But I trust we shall have a good deliverance. Come let us pray for light to him that can lighten our darkness, and that can rebuke, not only these, but all the Satans in Hell.

So they cryed and prayed, and God sent light and deliverance, for there was now no let in their way, no not there, where but now they were stopt with a Pit. *They pray.*

Yet they were not got through the Valley; so they went on still, and behold great stinks and lothsome smells, to the great annoyance of them. Then said *Mercy to Christiana*, there is not such pleasant being here as at the *Gate*, or at the Interpreter's, or at the House where we lay last. *Mercy to Christiana.*

O but, said one of the Boys, it is not so bad to go through here, as it is to abide here always; and for ought I know, one reason why we must go this way to the house prepared for us, is, that our home might be made the sweeter to us. *One of the Boys Reply.*

Well said, *Samuel*, quoth the Guide; thou hast now spoke like a man. Why, if ever I get out here again, said the Boy, I think I shall prize light, and good way, better than ever I did in all my life. Then said the Guide, we shall be out by and by.

So on they went and *Joseph* said, Cannot we see to the end of this Valley as yet? Then said the Guide, Look to your feet, for we shall presently

The Second Part of

Heedless is
slain and
Takeheed
preserved.

1 Part
pag. 105, 106
Maul a Gy-
ant.

He quar-
rels with
Greathcart.

God's Mini-
sters coun-
sell as Kid-
nappers.

sently be among the Snares. So they looked to their feet and went on; but they were troubled much with the Snares. Now when they were come among the Snares, they espied a Man cast into the Ditch on the left-hand, with his flesh all rent and torn. Then said the *Guide*, that is one *Heedless*, that was a going this way; he has lain there a great while. There was one *Takeheed* with him, when he was taken and slain, but he escaped their hands. You cannot imagine how many are killed hereabout, and yet men are so foolishly venturous, as to set out lightly on Pilgrimage, and to come without a *Guide*. Poor *Christian*, it was a wonder that he here escaped, but he was beloved of his God, also he had a good heart of his own, or else he could never have done it. Now they drew towards the end of the way, and just there where *Christian* had seen the Cave when he went by, out thence came forth *Maul a Gyant*. This *Maul* did use to spoil young Pilgrims with Sophistry, and he called *Great-heart* by his name, and said unto him, how many times have you been forbidden to do these things? Then said Mr. *Great-heart*, what things? What things, quoth the Gyant, you know what things; but I will put an end to your trade. But pray, said Mr. *Great-heart*, before we fall to it, let us understand wherefore we must fight; (now the Women and Children stood trembling and knew not what to do) quoth the Gyant. You rob the Country, and rob it with the worst of Thefts. These are but generals, said Mr. *Great-heart*; come to particulars, man.

Then said the *Gyant*, thou practisest the craft of a *Kidnapper*, thou gatherest up Women and Children, and carriest them into strange

strange Country, to the weakning of my Master's Kingdom. But now *Great-heart* reply'd, I am a Servant of the God of Heaven, my business is to perswade sinners to Repentance, I am commanded to do my endeavour to turn Men, Women and Children, from darkness to light, and from the power of Satan to God, and if this be indeed the ground of thy quarrel, let us fall to it as soon as thou wilt.

The Gyant and Mr. Greatheart must fight.

Then the *Gyant* came up, and Mr. *Great-heart* went to meet him, and as he went, he drew his sword, but the *Gyant* had a Club: So without more ado they fell to it, and at the first blow the *Gyant* stroke Mr. *Great-heart* down upon one of his knees; with that the Women and Children cried: So Mr. *Great-heart* recovering himself, laid about him in full lusty manner, and gave the *Gyant* a Wound in his Arm; thus he fought for the space of an hour, to that height of heat, that the breath came out of the *Gyant's* nostrils, as the heat doth out of a boiling Chaldron.

Weak folks Prayers as sometimes help strong folks cries.

Then they sat down to rest them, but Mr. *Great-heart* betook him to prayer; also the Women and Children did nothing but sigh and cry all the time that the Battel did last.

When they had rested them, and taken breath, they both fell to it again, and Mr. *Great-heart* with a full blow fetch'd the *Gyant* down to the ground. Nay hold, and let me recover, quoth he. So Mr. *Great-heart* fairly let him get up: So to it they went again; And the *Gyant* mist but little of all-to-breaking Mr. *Great-heart's* Skull with his Club.

The Gyant struck down

Mr. *Great-heart* seeing that, runs to him in the full heat of his Spirit, and pierced him under the fifth rib; with that the *Gyant* began to faint, and could hold up his Club no

The Second Part of

*He is slain,
and his
head dispo-
sed of.*

longer. Then Mr. *Great-heart* seconded his blow, and smit the head of the *Giant* from his shoulders. Then the Women and Children rejoyced, and Mr. *Great-heart* also praised God for the deliverance he had wrought.

When this was done, they amongst them erected a Pillar, and fastned the *Giant's* Head thereon, and wrote underneath in Letters that Passengers might read.

*He that did wear this Head, was one
That Pilgrims did misuse;
He stoppt their way, he spared none,
But did them all abuse:
Until that I, Great-heart, arose,
The Pilgrims Guide to be;
Until that I did him oppose,
That was their Enemy.*

*1 Part. pag.
107.*

Now I saw that they went to the Ascent that was a little way off cast up to be a Prospect for Pilgrims, (That was the place from whence *Christian* had the first sight of *Faithful* his Brother.) Wherefore here they sat down, and rested, they also here did eat and drink, and make merry; for that they had gotten deliverance from this so dangerous an Enemy. As they sat thus and did eat, *Christiana* asked the Guide, if he had caught no hurt in the Battell? Then said Mr. *Great-heart*, No, save a little on my flesh; yet that also shall be so far from being to my detriment, that it is at present a proof of my love to my Master and you, and shall be a means, by Grace, to increase my reward at last.

*2 Cor. 4.
Disfigure
of the fighe.*

But was you not afraid, good Sir, when you see him come with his Club?

It is my duty, said he, to distrust mine own ability, that I may have reliance on him that is stronger than all. But what did you think when he fetched you down to the ground at the first blow? Why I thought quoth he, that so my after himself was served, and yet he it was that conquered at the last.

Matt. When you all have thought what you Mat. here
wonder at, I think God has been wonderful good unto admires
us, both in bringing us out of this Valley, and in Goodness.
delivering us out of the hand of this Enemy; for my part I see no reason why we should distrust our God any more, since he has now, and in such a place as this, given us such testimony of his love to us.

Then they go up and went forward; now Old Honest
a little before them stood an Oak, and under asleep under
when they came to it, they found an old Pilgrim a Oak.
fast asleep; they knew that he was a Pilgrim by his Cloaths, and his Staff, and his Girdle.

So the Guide, Mr. Great-heart, awaked him, and the old Gentleman, as he lift up his eyes, cryed out; What's the matter? who are you? and what is your business here?

Greath. Come man be not so hot, here is none of our Friends: yet the old man gets up and stands upon his guard, and will know of them what they were. Then said the Guide. My name is Great-heart, I am the Guide of these Pilgrims which are going to the Celestial Country.

Honest. Then said Mr. Honest, I cry you mercy; I fear'd that you had been of the Company of those that sometime ago did rob Little-faith of his Money; but now I look better about me, I perceive you are honest People.

Greath. Why what would, or could you a done,

Our Saint
sometimes
takes ano-
ther for his
Enemy.
Talk be-
tween
Great-heart
and he.

The Second Part of

or a helped your self, if we indeed had been of that Company?

Hon. Done! Why I would have fought as long as breath had been in me; and had I so done, I am sure you could never have given me the worst on't; for a Christian can never be overcome, unless he shall yield of himself.

Greath. Well said, Father Honest, quoth the Guide; for by this I know that thou art a Cock of the right kind, for thou hast said the Truth.

Hon. And by this also I know that thou knowest what true Pilgrimage is; for all others do think that we are the soonest overcome of any.

Whence
Honest Mr.
came.

Greath. Well, now we are so happily met, pray let me crave your Name, and the name of the Place you came from?

Hon. My name I cannot, But I came from the Town of Stupidity; it lieth about four degrees beyond the City of Destruction.

Greath. Oh! Are you that Country-man then? I deem I have half a guess of you, your name is old Honesty, is it not? So the old Gentleman blush, and said, Not Honesty in the Abstract, but Honest is my Name, and I wish that my Nature shall agree to what I am called.

Hon. But Sir, said the old Gentleman, how could you guess that I am such a man, since I came from such a place?

Stupidified
ones are
worse than
these meer-
ly Carnal.

Greath. I had heard of you before, by my Master, for he knows all things that are done on the Earth: But I have often wondered that any should come from your place, for your Town is worse than is the City of Destruction it self.

Hon. Yea, we lie more off from the Sun, and so are more cold and senseless; but was a Man in a Mountain of Ice, yet if the Sun or Righteousness will arise upon him, his frozen Heart

Heart shall feel a Thaw; and thus it hath been with me.

Greath. I believe it Father *Honest*, I believe it; for I know the thing is true.

Then the old Gentleman saluted all the Pilgrims with a holy kiſs of Charity, and asked them of their Names, and how they had fared ſince they ſet out on their Pilgrimage.

Chriſt. Then ſaid *Chriſtiana*, My Name I ſuppoſe you have heard of, good *Chriſtian* was my Husband, and theſe four were his Children. But can you think how the old Gentleman was taken, when ſhe told them who ſhe was! He ſkip'd, he ſmiled, and bleſſed them with a thouſand good Wiſhes, ſaying:

Hon. I have heard much of your Husband, and of his Travels and Wars which he underwent in his days. Be it ſpoken to your Comfort, the Name of your Husband rings all over theſe parts of the World; His Faith, his Courage, his Enduring, and his Sincerity under all, has made his name Famous. Then he turned him to the Boys, and

asked them of their names, which they told him: And then ſaid he unto them, *Matthew*, be thou like *Matthew* the Publican, not in Vice,

but Virtue. *Samuel*, ſaid he, be thou like *Samuel* the Prophet, a Man of Faith and Prayer.

Joſeph ſaid he, be thou like *Joſeph* in *Potipher's* Houſe, Chaſt, and one that flies from Temptation. And, *James*, be thou like *James* the Juſt, and like *Jame* the Brother of our Lord.

Then they told him of *Mercy*, and how ſhe had left her Town and her Kindred to come along with *Chriſtiana*, and with her Sons. At that the old *Hon*ſt man ſaid, *Mercy*, is thy Name? by *Mercy* ſhalt thou be ſuſtained, and carried through all thoſe Difficulties that ſhall aſſault thee in thy way; till thou ſhalt come

thither

Old Honest and Chriſtiana talk.

He alſo talks with the Boys.

Old Mr. Honest's Bleſſing on them.

Mat. 10. 3.

Pſal. 99. 6.

Gen. 39.

Acts.

He bleſſeth Mercy.

The Second Part of

thither where thou shalt look the Fountain of Mercy in the Face with Comfort.

All this while the Guide Mr. *Great-heart*, was very much pleased, and smiled upon his Companion.

Talk of one Mr. Fearing.

Now as they walked along together, the Guide asked the old Gentleman, *if he did know one Mr. Fearing, that came on Pilgrimage out of his Parts?*

Hon. Yes, very well, said he; he was a Man that had the Root of the Matter in him, but he was one of the most troublesome Pilgrims that ever I met with in all my days.

Greath. *I perceive you know him, for you have given a very right Character of him.*

Hon. Knew him! I was a great Companion of his, I was with him most an end; when he first began to think of what would come upon us hereafter, I was with him.

Greath. *I was his Guide from my Master's House, to the Gates of the Celestial City.*

Hon. Then you know him to be a troublesome one?

Greath. *I did so, but I could very well bear it: for Men of my Calling are oftentimes intrusted with the Conduct of such as he was.*

Hon. Well then, pray let us hear a little of him, and how he managed himself under your Conduct.

Mr. Fearing's troublesome Pilgrimage.

His behaviour at the Slough of Despond.

Greath. Why he was always afraid that he should come short of whither he had a desire to go. Every thing frightened him that he heard any body speak of, that had but the least appearance of opposition in it: I hear that he lay roaring at the *Slough of Despond*, for above a month together, nor durst he, for all he saw several go over before him, venture, tho' they, many of them, offered to lend him

their

their Hand. *He would not go back again neither.*
 The Celestial City, he said he should die if
 he came not to it, and yet was dejected at
 every difficulty, and stumbled at every Straw
 that any body cast in his way. Well, after
 he had lain at the *Slough of Despond* a great
 while, as I have told you; one sun-shine
 Morning, I do not know how, he ventured,
 and so got over: But when he was over, he
 would scarce believe it. He had I think a
Slough of Despond in his mind, a *Slough* that he
 carried every where with him or else he could
 never have been as he was. So he came up to
 the Gate, you know what I mean, that stands
 at the head of this way, and there also he stood
 a good while before he would adventure to
 knock. When the Gate was opened he would
 give back, and give place to others, and say that
 he was not worthy. For, for all he got before
 some to the Gate, yet many of them went in
 before him. *There* the poor man would stand
 shaking and shrinking; I dare say it would
 have pined ones heart to have seen him: *Nor*
would he go back again. At last he took the
 Hammer that hanged at the Gate in his hand,
 and gave a small Rap or two; then one opened
 to him, but he shrunk back as before. He
 that opened, stepped out after him, and said,
 Thou *trembling* one, what want'st thou? with
 that he fell down to the *Ground*. He that
 spake to him, wondred to see him so faint.
 So he said to him, *Peace be to thee*; up, for I have
 set open the Door to thee; come in, for thou
 art blest. With that he got up, and went in
 trembling, and when he was in, he was a-
 shamed to show his Face. Well after he had
 been entertained there a while, as you know
 how the manner is, he was bid go on his way,

*His behav-
 iour at
 the Gate.*

*His behav-
 iour at the
 Interpreters
 and Door.*

The Second Part of

and also told the way he should take. So he came till he came to our House, but as he behaved himself at the Gate, so he did at my master the *Interpreter's* door. He lay there about in the cold a good while, before he would adventure to call; yet he would not go back. And the Nights were long and cold then. Nay, he had a Note of *Necessity* in his Bosom to my Master, to receive him, and grant him the Comfort of his House, and also to allow him a stout and valiant Conduct, because he was himself so *Chicken-hearted* a Man; and yet for all that, he was afraid to call at the Door. So he lay up and down thereabouts, till, poor man, he was almost starv'd; yea so great was his dejection, that tho' he saw several others for knocking got in, yet he was afraid to venture. At last, I think I looked out of the Window, and perceiving a man to be up and down about the Door, I went out to him, and asked what he was; but poor man, the water stood in his Eyes. So I perceived what he wanted. I went therefore in, and told it in the House and we shewed the things to our Lord: So he sent me out again, to entreat him to come in, but I dare say, I had hard work to do it. At last he came in, and I will say that for my Lord, he carried it wonderful lovingly to him. There were but a few good bits at the Table, but some of it was laid upon his Trencher. Then he presented the Note, and my Lord looked thereon and said; His Desire should be granted. So when he had been there a good while, he seemed to get some Heart, and to be a little more comfortable. For my Master, you must know, is one of a very tender Bowels, especially to them that are afraid; wherefore he

How he was
entertained
there,

How he is a lit-
tle encour-
aged at
the Inter-
preter's
house.

carried

carried it so towards him, as might tend most to his encouragement. Well when he had a sight of the *things* of the place, and was ready to take his journey to go to the City, my Lord, as he did to *Christian* before, gave him a Bottle of Spirits, and some comfortable things to eat. Thus we set forward, and I went before him; but the man was of but few Words only he would sigh aloud.

When we were come to where the three He was
Fellows were hanged, he said, that he doubt-^{greatly} ed that that would be his end also. Only he ^{seemed} glad when he saw the *Cross* and the ^{he saw the} Sepulcher. There I confess he desired to stay ^{Gibbet} a little to look; and he seemed for a while ^{Cheary} after to be a little *Cheary*. When we came at ^{when he} the Hill *Difficulty*, he made no stick at that, ^{saw the} *Cross*. nor did he much fear the Lyons. For you must know, that his Trouble *was not about such things as those*, his Fear was about his Acceptance at last.

I got him in at the House *Beautiful*, I think ^{Dumppish} before he was willing; also when he was in, ^{the house} I brought him acquainted with the Damsels *Beautiful* that were of the place, but he was ashamed to make himself much for Company; he desired much to be alone, yet he always loved good talk, and often would get behind the *Skreen* to hear it; he also loved much to see ^{ancient} *things*, and to be *pondering* them in his Mind. He told me afterward, that he loved to be in those two Houses from which he came last, to wit at the Gate, and that of the *Interpreters*, ^{He went} but that he durst not be so bold to ask, ^{down into,}

When we went also from the House *Beautiful*, ^{and was} down the Hill, into the Valley of *Humiliation*, ^{very Plea-} he went down ^{sant in the} as well as ever I saw man ^{Valley of} in my Life, for he cared not how mean he was, ^{Humiliat-} ^{ion.}

The Second Part of

so he might be happy at last: Yea, I think there was a kind of a Sympathy betwixt that Valley and him: For I never saw him better in all his pilgrimage, than he was in that Valley.

Here he would lie down, embrace the Ground and kiss the very *flowers* that grew in this Valley. He would now be up every morning by break of Day, tracing, and walking too and fro in this Valley.

Much perplexed in the Valley of the shadow of Death.

But when he was come to the entrance of the Valley of the shadow of Death, I thought I should have lost my Man; not for that he had any Inclination to go back, that he always abhorred, but he was ready to dye for Fear. O, the *Hobgoblins* will have me, the *Hobgoblins* will have me, cried he; and I could not beat him out on't. He made such a noise, and such an outcry here, that had they but heard him, 'twas enough to encourage them to come and fall upon us.

But this I took very great notice of, that this Valley was as quiet while he went thorow it, as ever I knew it before or since. I suppose, those Enemies here, had now a special Check from our Lord, and a Command not to meddle until Mr. *Fearing* was pass'd over it.

His behaviour at Vanity Fair.

It would be too tedious to tell you of all; we will therefore only mention a Passage or two more. When he was come at *Vanity-Fair*, I thought he would have fought with all the men in the Fair; I feared there we should both have been knock'd o'th' Head, so hot was he against their *Fooeries*; upon the enchanted Ground, he also was very wakeful. But when he was come at the *River* where was no Bridge, there again he was in a heavy Case; now, now he said, he should be drowned for ever, and so never see that Face with Comfort, that he had come so many miles to behold.

And



Behold *Vanity-Fair* ! the Pilgrims there
 Are chain'd, and stand beside ;
 Even so it was our Lord pass'd here,
 And on Mount *Calvary* dy'd.

The Second Part of

And here also I took notice of what was very remarkable, the Water of *that River* was lower at *this* time, than ever I saw it in all my Life; so he went over at last not much above *wet-shod*. When he was going up to the Gate, Mr. *Great-heart* began to take his leave of him, and to wish him a good Reception above; So he said, *I shall, I shall*. Then parted we asunder, and I saw him no more

*His boldness
at last.*

Honest, *Then it seems he was well at last.*

Psal. 83.
Rom. 14.
21.
1 Cor. 8.
13.

Greatb. Yes, yes, I never had doubt about him, he was a man of a choice Spirit, only he was always kept very low, and that made his Life so burthensome to himself, and so troublesome to others. He was above many, tender of Sin; he was so afraid of doing injuries to others, that he often would deny himself of that which was lawful, because he would not offend.

Hon. *But what should be the reason that such a good Man should be all his days so much in the dark?*

*Reason good
men are so
in the dark.*
Mat. 11.
16, 17, 18.

Greatb. There are two sorts of Reasons for it; one is, The wise God will have it so. Some must *Pipe*, and some must *Weep*: Now Mr. *Fearing* was one that play'd upon *this Base*. He and his fellows found the *Sack-but*, whose Notes are more doleful than the Notes of other Musick are: Tho' indeed some say, the *Base* is the ground of Musick. And for my part, I care not at all for that Profession that begins not in heaviness of Mind. The first string that the Musician usually touches, is the *Base*, when he intends to put all in tune; God also plays upon this string first, when he sets the Soul in tune

tune for himself. Only here was the Imperfection of Mr. Fearing, he could play upon no other Musick but this, till towards his latter end.

I make bold to talk thus Metaphorically, for the ripening of the Wits of young Readers, and because in the Book of the Revelations, the Saved are compared to a company of Musicians that play upon their Trumpets and Harps, and sing their Songs before the Throne. Revel 8.
Chap. 14.
2, 3.

Hon. He was a very zealous Man, as one may see by what Relation you have given of him. Difficulties, Lyons, or Vanity-Fair, he feared not all: 'Twas only Sin, Death and Hell, that was to him a Terror; because he had some doubts about his Interest in that Celestial Country.

Greatb. You say right: Those were the things *A Close about him.* that were his Troublers, and they, as you have well observed, arose from the weakness of his Mind thereabout, not from weakness of Spirit as to the practical part of a Pilgrims Life. I dare believe, that as the Proverb is, he could have bit a Firebrand, had it stood in his way: But the things with which he was oppressed, no man ever yet could shake off with ease.

Christiana. Then said Christiana, This Re-Christianation of Mr. Fearing has done me good. *In a Sentence.* I thought no body had been like me, but I see there was some Semblance 'twixt this good Man and I, only we differed in two things. His Troubles were so great they brake out, but mine I kept within. His also lay so hard upon him, they made him that he could not knock at the Houses provided for Entertainment; but my Trou-

The Second Part of

Trouble were always such, as made me knock the louder.

Mercy's
Sentence.

Mer. If I might also speak my Heart, I must say that something of him has also dwelt in me. For I have ever been more afraid of the Lake and the loss of a place in Paradise, than I have been of the loss of other things. — O, thought I, may I have the Happiness to have a Habitation there, 'tis enough, though I part with all the World to win it.

Matthew's
Sentence.

Matt. Then said Matthew, Fear was one thing that made me think that I was far from having that within me that accompanies Salvation, but if it was so with such a good Man as he why may it not also go well with me?

James's
Sentence.

Jam. No Fears, no Grace, said James. Though there is not always Grace where there is the fear of Hell; yet to be sure there is no Grace where there is no fear of God.

Greath. Well said James, thou hast hit the Mark, for the fear of God is the beginning of Wisdom; and to be sure they that want the beginning, having neither middle nor end. But we will here conclude our Discourse of Mr. Fearing, after we have sent after him this Farewel.

Their Fare-
wel about
him.

Well Master Fearing thou didst fear

Thy God: And wast afraid

Of doing any thing, while here,

That would have thee betray'd.

And didst thou fear the Lake and Pl? —

Would others did so too:

For, as for them that want thy Wit,

They do themselves undo.

Now

Now I saw, that they still went on in their Talk. For after Mr. *Great-heart* had made an end with Mr. *Fearing*, Mr. *Honest* began to tell them of another, but his Name was Mr. *Self-will*. He pretended Of Mr. himself to be a *Pilgrim*, said Mr. *Honest*, *Self-will*. But I perswade my self, he never came in at the Gate that stands at the head of the way.

Greath. Had you ever any talk with him about it?

Honest. Yes, more than once or twice; but *Old Honest* he would always be like himself, *self-willed*. *had talked* He neither cared for Man, nor Argument, *with him*. nor yet Example; what his Mind prompted him to, that he would do, and nothing else could he be got to.

Greath. Pray what Principles did he hold, for I suppose you can tell?

Hon. He held that a Man might follow the *Self-will's* Vices as well as the Vertues of the Pilgrims, *Opinions*. and that if he did both, he should be certainly saved.

Greath. How! If he had said, 'tis possible for the best to be guilty of the Vices, as well as to partake of the Vertues of Pilgrims, he could not much have been blamed; For indeed we are exempted from no Vice absolutely, but on condition that we watch and strive. But this I perceive is not the thing: But if I understand you right, your meaning is, that he was of that Opinion, that it was allowable so to be.

Hon. Ay, ay, so I mean, and so he believed and practised.

Greath. But what Ground had he for his so saying?

Hon.

The Second Part of

Hon. Why, he said he had the Scripture for his Warrant.

Greath. *Prishee Mr. Honest, present us with a few Particulars.*

Hon. So I will. He said, to have to do with other Men's Wives, had been practised by *David*, God's Beloved, and therefore he could do it. He said, to have more Women than one, was a thing that *Solomon* practised, and therefore he could do it. He said, that *Sarah* and the godly Midwives of *Egypt* lied, and so did save *Rahab*, and therefore he could do it. He said, that the Disciples went at the bidding of their Master, and took away the Owners *Ass*, and therefore he could do so too. He said, that *Jacob* got the Inheritance of his Father in a way of Guile and Dissimulation, and therefore he could do so too.

Greath. *High base ! indeed, and you are sure he was of this Opinion ?*

Hon. I have heard him plead for it, bring Scripture for it, bring Argument for it, &c.

Greath. *An Opinion that is unfit to be with any Allowance in the World.*

Hon. You must understand me rightly: He did not say that any Man might do this; but, that those that had the Vertues of those that did such things, might also do the same.

Greath. *But what more false than such a Conclusion ? For this is as much as to say, that because good Men heretofore have sinned of Infirmity, therefore he had allowance to do it of a presumptuous mind. Or if because a Child, by the blast of the Wind, or for that it*
stum.

stumbled at a stone, fell down and defiled it self in Mire, therefore he might wilfully lie down and wallow like a Bore therein. Who could a thought that any one could so far a been blinded by the power of Lust? But what is written must be true: They stumble at the Word, being disobedient. Whereunto also they were appointed. 1 Pet. 2.8.

His supposing that such may have the godly Man's Vertues, who addict themselves to their Vices, is also a Delusion as strong as the other. 'Tis just as if the Dog should say, I have, or may have the Qualities of the Child: because I lick up its stinking Excrements. To eat up the Sin of God's People, is no sign of one that is possessed with their Vertues. Nor can I believe that one that is of this Opinion, can at present have Faith or Love in him. But I know you have made strong Objections against him, prithe what can he say for himself?

Hon. Why, he says, To do this by way of Opinion, seems abundance more honest, than to do it, and yet hold contrary to it in Opinion.

Greath. A very wicked Answer, for tho' to let loose the Bridle to Lusts, while our Opinions are against such things, is bad; yet to sin, and plead a Toleration so to do, is worse; the one stumbles Babelers accidentally, the other pleads them into the Snare.

Hon. There are many of this Man's Mind, that have not this Man's Mouth, and that makes going on Pilgrimage of so little esteem as it is.

Greath. You have said the Truth, and it is to be lamented: But he that feareth the King of Paradise, shall come out of them all.

Chris-

The Second Part of

Christiana. There are strange Opinions in the World. I know one that said 'twas time enough to repent when they came to die.

Greath. Such are not over Wise: That Man would have been loath, might be have had a week to run twenty mile in his Life, to have deferred that Journey to the last hour of that Week.

Hon. You say right, and yet the generality of them that count themselves Pilgrims, do indeed do thus. I am, as you see, an old Man, and have been a Traveller, in this Road many a day; and I have taken notice of many things.

I have seen some that have set out as if they would drive all the World afore them; who yet have in few days died as they in the Wilderness, and so never got sight of the promised Land.

I have seen some that have promised nothing at first setting out to be Pilgrims, and that one would a thought could not have lived a day, that have yet proved very good Pilgrims.

I have seen some that have run hastily forward, that again have after a little time, run as fast just back again.

I have seen some who have spoke very well of a Pilgrim's Life at first, that after a while have spoken as much against it.

I have heard some, when they first set out for Pradice, say positively, there is such a place, who when they have been almost there, have come back again, and said there is none.

I have heard some vaunt what they would do in case they should be opposed, that have even at a false Alarm fled Faith, the Pilgrim's way, and all.

Now as they were thus in their way, there ^{Fresh news} came one running to meet them, and said, ^{of Trouble.} Gentlemen, and you of the weaker sort, if you love Life, shift for your selves, for the Robbers are before you.

Greath. Then said Mr. *Great-Heart*, They be ^{Part. p.} the three that set upon *Little-faith* heretofore. ^{217.} Well, said he, we are ready for them; so they ^{Great-heart's} went on their way: Now they looked at ^{Resolution.} every Turning when they should a met with the Villains: But whether they heard of Mr. *Great-heart*, or whether they had some other Game, they came not up to the Pilgrims?

Chris. *Christiana* then wished for an Inn for her self and her Children, because they were weary. Then said Mr. *Honest*, There is one a little before us, where a very honourable Disciple, one *Gaius*, dwells. So they all concluded to turn in thither; and the rather, because the old Gentleman gave him so good a Report. So when they came to the Door, they went in, not knocking, for Folks use not to knock at the Door of an Inn. Then they called for the Master of the House, and he came to them: *So they asked if they might lye there that Night?*

Christiana
wishes for
an Inn.

Rom. 16.23
Gaius.
They enter
into his
House.

Gaius. Yes Gentlemen, if you be true ^{Gaius En-} Men, for my House is for none but Pil- ^{tertains} grims. Then was *Christiana*, *Mercy* and ^{them and} the Boys the more glad for that the Inn- ^{how.} keeper was a lover of Pilgrims. So they called for Rooms; and he shewed them one

The Second Part of

one for *Christiana*, and her Children, and *Mercy*; and another for Mr. *Great-heart* and the old Gentleman.

Greath. Then said Mr. *Great-heart*, good *Gaius*, what hast thou for Supper? for these Pilgrims have come far to day, and are weary.

Gaius. It is late, said *Gaius*, so we cannot conveniently go out to seek Food; but such as we have you shall be welcome to, if that will content.

Greath. We will be content with what thou hast in the House, for as much as I have proved thee, thou art never destitute of that which is convenient.

Gaius his Cook.

Then he went down, and spake to the Cook, whose Name was *Taste-that-which-is-good*, to get ready Supper for so many Pilgrims. This done, he comes up again, saying, Come my good Friends, you are welcome to me, and I am glad that I have an House to entertain you; and while Supper is making ready, if you please, let us entertain one another with some good Discourse: So they all said content.

Talk between Gaius and his Guests.

Gaius. Then said *Gaius*, Whose Wife is this aged Matron? and whose Daughter is this young Damsel?

Greath. The Woman is the Wife of one *Christian*, a Pilgrim of former times, and these are his four Children: The Maid is one of her Acquaintance, one that she hath perswaded to come with her on Pilgrimage. The Boys take all after their Father, and covet to tread in his Steps: Yea, if they do but see any place where the old Pilgrim hath lain, or any print of his foot, it minisreth Joy to their Heart.

Hearts, and they covet to lie, or tread in the same.

Gaius. Then said *Gaius*, is this *Christian's* Wife, and are these *Christian's* Children? I knew your Husband's Father, yea, also, his Father's Father. Many have been good of this flock, their Ancestors dwelt first at *Antioch*, Of *Christian's* Progenitores (I suppose you have heard your Husband talk of them) were very worthy Men. They have above any that I know, shewed themselves Men of great Vertue and Courage, for the Lord of the Pilgrims, his ways, and them that loved him. I have heard of many of your Husband's Relations that have stood all Tryals for the sake of the Truth. *Stephen* that was one of the first of the Family from whence your Husband sprang, was knock'd o'th' Head with Stones. *James*, another of this Generation, was slain with the edge of the Sword. To say nothing of *Paul* and *Peter*, Men anciently of the Family from whence your Husband came: There was *Ignatius*, who was cast to the Lyons: *Romanus*, whose Flesh was cut by pieces from his Bones; and *Policarp*, that played the Man in the Fire: There was he that was hanged up in a Basket in the Sun, for the Walps to eat; and he who they put into a Sack, and cast him into the Sea to be drowned. 'Twould be impossible, utterly to count up all that Family that have suffered Injuries and Death, for the love of a Pilgrims Life. Nor can I, but be glad, to see that thy Husband has left behind him four such Boys as these. I hope they will bear up their Father's Name, and tread in their

Act. 11. 26.
Of *Christian's* Ancestors.

Acts 7. 59,
60.
Chap. 12. 8

The Second part of

their Father's steps, and come to their Father's End.

Greath. Indeed Sir, they are likely Lads, they seem to chuse heartily their Father's Ways.

*Advice to
Christiana
about her
Boys.*

Gaius. That is it that I said, wherefore *Christiana's* Family is like still to spread abroad upon the face of the Ground, and yet to be numerous upon the Face of the Earth: Wherefore let *Christiana* look out some Damsels for her Sons, to whom they may be Betrothed, &c. that the Name of their Father, and the House of his Progenitors may never be forgotten in the World.

Hon. 'Tis pity this Family should fall and be extinct.

Gaius. Fail it cannot, but be diminished it may; but let *Christiana* take my Advice, and that's the way to uphold it.

*Mercy and
Matthew
Merry.*

And *Christiana*, said this Inn-keeper, I am glad to see thee and thy Friend *Mercy* together here, a lovely Couple. And may I advise, take *Mercy* into a nearer Relation to thee: If she will, let her be given to *Matthew* thy e'dest Son: 'Tis the way to preserve you a posterity in the Earth. So this Match was concluded, and in process of time they were married: But more of that hereafter.

*Gen. 3.
Gal. 4.
Why Women of old
so much desired Children.*

Gaius also proceeded, and said, I will now speak on the behalf of Women to take away their Reproach. For as Death and the Curse came into the World by a Woman, so also did Life and Health; God sent forth his Son, made of a Woman; Yea to shew how much those that came after did abhor the Act of their Mother; this Sex, in the old Testament, coveted Children, if happily
this

this or that Woman might be the Mother of the Saviour of the World. I will say again, that when the Saviour was come, Women rejoyced in him, before either Man or Angel. I read not that every Man did give unto Christ so much as one *Groat*, but the Woman followed him, and ministred to him of their Substance. 'Twas a Woman that washed his Feet with Tears, and a Woman that anointed his Body to the Burial: They were Women that wept when he was going to the Cross; and Women that followed him from the Cross; and that sat by his Sepulcher when he was buried: They were Women that was first with him at his Resurrection *Morn*, and Women that brought Tydings first to his Disciples that he was risen from the Dead: Women therefore are highly favoured and shew by these things that they are sharers with us in the Grace of Life.

Now the Cook sent up to signifie that Supper was almost ready, and sent one to dy the Cloth, the Trenchers, and to set the salt and Bread in order.

Then said *Matthew*, 'The sight of this Cloth, and of this Forerunner of the Supper, begetteth me a greater Appetite to any Food than I had before.

Gaius. So let all ministring Doctrines to thee in this Life, beget in thee a greater desire to sit at the Supper of the great King in his Kingdom; for all Preaching, Books, and Ordinances here, are but as the laying of Trenchers, and as setting of Salt upon the Board, when compared with the Feast

F

that

Luke 2.
Chap. 8.
2, 3.
Chap 7. 37.
50
Joh. 11. 2.
Chap. 2. 3.
Luke 23. 27.
Mat 27 55.
56, 60.
Luke 24.
22, 23.

Supper ready.

What to be gathered from laying of the Board with the Cloth and Trenchers.

that our Lord will make for us when we come to his House.

So Supper came up, and first a *Heave-shoulder*, and a *Wave-breast*, was set on the Table before them: To shew that they must begin their Meal with Prayer and Praise to God. The *Heave-shoulder* David lifted his Heart up to God with, and with the *Wave-breast*, where his heart lay, with that he used to lean upon his Harp when he played. These two Dishes were very fresh and good, and they all eat heartily well thereof.

The next they brought up, was a Bottle of Wine, red as Blood. So *Gaius* said to them, Drink freely, this is the Juice of the true Vine, that makes glad the Heart of God and Man. So they drank and were merry.

The next was a Dish of Milk well cruised: But *Gaius* said, Let the Boys have that that they may grow thereby.

Then they brought up in course a Dish of *Butter and Honey*. Then said *Gaius*, Eat freely of this, for this is good to cheer up and strengthen your Judgments and Understandings: This was our Lord's Dish when he was a Child; *Butter and Honey* shall he eat, that he may know to refuse the Evil and chuse the Good.

Then they brought them up a Dish of Apples, and they were very good tasted Fruit. Then said *Matthew*, May we eat Apples, since they were such, by and with which the Serpent beguiled our first Mother?

Levit. 7. 32.

33, 34.

Chap. 10.

14, 15.

Psal. 25. 1.

Heb. 13.

15.

Deut. 32.

14.

Judg. 9. 13.

Job. 15. 1.

2 Pet. 2.

1, 2.

A Dish
of Milk.Of Honey
and Butter.

Isa. 7. 15.

A Dish of
Apples.

Then said *Gaius*,
Apples were they with which we were beguil'd,
yet Sin, not Apples hath our Souls defil'd,
Apples forbid, if eat, corrupts the Blood:
To eat such, when commanded, does us good:
Drink of his Flaggons then, thou, Church his
Dove,
And eat his Apples, who art sick of Love.

Then said ' *Matthew*, I made the Scruple,
 'because I a while since was sick with eating
 'of Fruit.

Gaius. Forbidden Fruit will make you
 sick, but not what our Lord has tolerated.

While they were thus talking, they were *Song 6. 11*
 presented with another Dish, and 'twas a *A Dish of*
 Dish of *Nuts*. Then said some at the Ta- *Nuts*
 ble, *Nuts* spoil tender Teeth, especially the
 Teeth of Children; which when *Gaius*
 heard, he said,

Hard Texts are Nuts (I will not call them
Cheaters,)

Whose Shells do keep their Kernels from the
Eaters.

Open then the Shells, and you shall have the
Meat,

They here are brought, for you to crack and
Eat.

Then were they very merry, and sate
 at the Table a long time, talking of many
 things; Then said the old Gentleman, my
 good Landlord, while we are cracking your
Nuts, if you please, do you open this Rid-
 dle.

*A Riddle
put forth
by old Ho-
nest.*

*A man there was, tho' some did count him mad,
The more he cast away the more he had.*

Then they all gave good heed, wonder-
ing what good *Gaius* would say, so he sat
still a while, and then thus replied :

*Gaius
opens it.*

*He that bestows his goods upon the Poor,
Shall have as much again, and ten times more.*

*Joseph
wonders.*

Then said *Joseph*, I dare say Sir, I did
not think you could have found it out.

Oh ! said *Gaius*, I have been trained up
in this way a great while : Nothing teaches
like Experience ; I have learned of my
Lord to be kind, and have found by expe-
rience that I have gained thereby : *There is
that scattereth, yet increaseth, and there is that
with-holdeth more than is meet, but it tendeth
to Poverty. There is that maketh himself Rich,
yet hath nothing ; there is that maketh himself
poor, yet hath great Riches.*

Prov. 11.

24.

Eph. 13.7.

Then *Samuel* whispered to *Christiana* his
Mother, and said, Mother, this is a very
good man's House, let us stay here a good
while, and let my Brother *Matthew* be mar-
ried here to *Mercy*, before we go any fur-
ther.

The which *Gaius* the Host over-hearing
said, *With a very good will my Child.*

So they stayed there more than a month,
and *Mercy* was given to *Matthew* to Wife.

*Matthew
and Mercy
are marri-
ed.*

While they stayed here, *Mercy* as her
Custom was, would be making Coats and
Garments to give to the Poor, by which

the Pilgrims Progress.

III

he brought up a very good Report upon the Pilgrims.

But to return again to our Story : After Supper, the Lads desired a Bed, for that they were weary with Travelling : Then *Gaius* called to shew them their Chamber, but said *Mercy*, I will have them to Bed. *The Boys* So she had them to Bed, and they slept well, *go to bed,* but the rest sat up all night : For *Gaius*, *the rest sit up.* and they were such suitable Company, that they could not tell how to part. Then after much talk of their Lord, themselves, and their Journey, *Old Mr. Honest*, he that put forth the Riddle to *Gaius*, began to nod. Then said *Great-heart*, What Sir, you begin to be drowzy, come rub up, now here's a Riddle for you. Then said *Mr. Honest*, let's hear it.

Then said *Mr. Great-heart*,

He that will kill, must first be overcome :

Who live abroad would, first must die at home. *A Riddle.*

Hub, said, *Mr. Honest*, it is a hard one, hard to expound, and harder to practise. But come Landlord, said he, I will, if you please, leave my part to you, do you expound it, and I will hear what you say.

No, said *Gaius*, 'twas put to you, and is expected you should answer it.

Then said the old Gentleman,

He first by Grace must conquered be,

That sin would mortifie,

And who, that lives, would convince me,

Unto himself must die.

The Riddle opened.

The Second Part of

It is right, said *Gaius*; good Doctrine and Experience teaches this. For first, until Grace displays it self, and overcomes the Soul with its Glory, it is altogether without Heart to oppose Sin, besides, if Sin is Satan's Cords, by which the Soul lies bound, how should it make Resistance, before it is loosed from that Infirmity?

Secondly, Nor will any that knows either Reason or Grace, believe that such a man can be a living Monument of Grace, that is a Slave to his own Corruptions.

*A Question
worth the
minding*

And now it comes in my mind, I will tell you a Story worth the hearing. There were two men that went on Pilgrimage, the one began when he was young, the other when he was old: The young man had strong Corruptions to grapple with, the old mans were decayed with the decays of Nature. The young man trod his steps as even as did the old one, and was every way as light as he; who now, or which of them had their Graces shining clearest, since both seemed to be alike?

A Comparison

Honest. The young Mans doubtless. For that which heads it against the greatest opposition, gives best demonstration that it is strongest; especially when it ably holdeth pace with that that meets not with half so much; as to be sure old Age does not.

A mistake

Besides, I have observed, that old men have blessed themselves with this mistake. Namely, taking the decays of Nature for a gracious Conquest over Corruptions, and so have been apt to beguile themselves. Indeed old men that are gracious, are able to give Advice to them that are young.

because

because they have seen most of the emptiness of things. But yet, for an old and a young to set out both together, the young one has the advantage of the fairest discovery of a work of Grace within him, tho' the old man's Corruptions are naturally the weakest.

Thus they sat talking till break of Day. Now when the Family was up, *Christiana* bid her Son *James* that he should read a Chapter; so he read the 53d. of *Isaiah*, when he had done, Mr. *Honest* asked why it was said, *That the Saviour is said to come out of a dry ground, and also that he had no Form nor Comeliness in him?* *Another Question.*

Great-heart. Then said Mr. *Great-heart.* To the first I answer, Because, the Church of the Jews, of which Christ came, had then lost almost all the Sap and Spirit of Religion. To the Second I say, the Words are spoken in the Person of the Unbelievers, who because they want that Eye that can see into our Princes Heart, therefore they judge of him by the meanness of his outside.

Just like those that know not that precious Stones are covered over with a homely Crust; who when they have found one, because they know not what they have found, Cast it again away, as men do a common Stone.

Well, said *Gaius*. Now you are here, and since, as I know, Mr. *Great-heart* is good at his Weapons, if you please, after we have refreshed our selves, we will walk into the Fields, to see if we can do any good. About a mile from hence, there is

The Second Part of

*Giant
Slaygood
assaulted
and slain.*

one *Slaygood* a Giant, that doth much annoy the King's High-way in these parts; And I know whereabout his haunt is, he is Master of a number of Thieves; 'twould be well if we could clear these Parts of him.

So they consented and went, Mr. *Great-heart* with his *Sword*, *Helmet* and *Shield*; and the rest with *Spears* and *Staves*.

*He is found
with one
Feeble-
mind in
his hand,*

When they came to the place where he was, they found him with one *Feeble-mind* in his Hand, whom his Servants had brought unto him, having taken him in the Way; now the Giant was rising of him, with a purpose after that to pick his Bones; for he was of the nature of *Flesh-eaters*.

Well, so soon as he saw Mr. *Great-heart*, and his Friends at the mouth of his Cave, with their Weapons, he demanded what they wanted?

Greath. We wanted thee; for we are come to revenge the Quarrel of the many that thou hast slain of the Pilgrims, when thou hast dragged them out of the King's High-way; wherefore come out of thy Cave. So he armed himself and came out and to a Battle they went, and fought for above an Hour, and then stood still to take Wind.

Slaygood. Then said the Giant, why are you here on my ground.

Greath. To revenge the blood of Pilgrims as I also told thee before; so they went to it again, and the Giant made Mr. *Greath.* give back, but he came up again, and in the greatness of his Mind, he let fly with such stoutness at the Giant's Head and Sides, that

he

he made him let his Weapon fall out of his Hand; so he smote him, and slew him, and cut off his Head, and brought it away to the *inn*. He also took *Feeble-mind* the Pilgrim, and brought him with him to his Lodgings. When they were come home, they shewed his Head to the Family, and then set it up as they had done others before, for a Terror to those that should attempt to do as he, hereafter.

Feeble-mind rescued from the Giant.

Then they asked Mr. *Feeble-mind* how he fell into his hands?

Feeble-mind. Then said the poor man, I am a sickly man, as you see, and because *Death* did usually once a day knock at my Door, I came to be thought I should never be well at home; So I betook my self to a Pilgrim's Life; and have travelled hither from the Town of *Uncertain*, where I and my Father were born. I am a man of no strength at all of Body, nor yet of Mind; but would if I could, tho' I can but *crawl*, spend my Life in the Pilgrim's way. When I came at the Gate that is at the head of the Way, the Lord of that place did entertain me freely: Neither objected he against my weakly Looks, nor against my *Feeble-mind*: but gave me such things that were necessary for my Journey, and bid me hope to the end. When I came to the House of the *Interpreter*, I received much kindness there, and because the Hill of *Difficulty* was judged too hard for me, I was carried up that by one of his Servants. Indeed I have found much Relief from Pilgrims, tho' none was willing to go so softly as I am forced to do: Yet still they came on, they bid me be of good

How Feeble-mind came to be a Pilgrim.

The Second part of

1 Thess.

5. 14.

Mark this.

Mark this.

Mr. Fear-
ing Mr.
Feeble-
mind's
Uncle

good Chear, and said that it was the will of their Lord, that comfort should be given to the *feeble-minded*, and so went on their own pace. When I was come up to *Assault-Lane*, then this *Giant* met with me, and bid me prepare for an *Encounter*; but alas, feeble one that I was, I had more need of a *Cordial*: So he came up and took me: I conceited he should not kill me; also when he had got me into his Den, since I went not with him *willingly*, I believed I should come out alive again. For I have heard, that not any Pilgrim that is taken Captive by violent Hands, if he keeps Heart-whole towards his Master, is by the Laws of Providence to die by the Hand of the Enemy *Robbed*, I looked to be, and Robbed to be sure I am; but I am as you see escaped with Life, for the which I thank my King as Author, and you as the Means. Other Brunts I also look for, but this I have resolved on, to wit, to run when I can, to go when I cannot run, and to creep when I cannot go. As to the main, I thank him that loves me, I am fixed; my way is before me, my Mind is beyond the River that has no Bridge, tho' I am as you see, but of a *feeble-mind*.

Hon. Then said old Mr. Honest, Have not you some time ago, been acquainted with one Mr. Fearing a Pilgrim?

Feeble. Acquainted with him; Yes, He came from the Town of *Stupidity*, which lieth four Degrees to the Northward of the City of *Destruction*, and as many off, of where I was born; Yet we were well acquainted, for indeed he was mine Uncle,

my Father's Brother ; he and I have been much of a Temper, he was a little shorter than I, but yet we were much of a Complexion.

Hon. ' I perceive you knew him, and I Feeble-mind has am apt to believe also that you were re- mind has
'tited one to another ; for you have his some of
'whitely look, a Cast like his with your Mr. Fear-
'Eye, and your Speech is much alike. ing's Fea-
tures.

Feeb. Most have said so, that have known us both, and besides, what I have read in him, I have for the most part found in my self.

Gaius. ' Come Sir, said good *Gaius*, be *Gaius com-
'of good cheer, you are welcome to me, forts him-
'and to my House; and what thou hast a
'mind to, call for freely; and what thou
'would'st have my Servants do for thee, they
will do with a ready Mind. Notice to
be taken of
providence.*

Feebl. Then said Mr. *Feeble-mind*, This *Tidings
how one
Nor-right
was slain
with a
Thunder-
bolt, and
Mr. Feeb's
minds
Comments
upon it,*
is unexpected favour, and as the Sun-shining out of a very dark Cloud : Did Giant *Slay-
good* intend me this Favour when he stop'd me, and resolved to let me go no further ?
Did he intend that after he had rifled my Pockets, I should go to *Gaius mine Host ?*
Yet so it is.

Now, just as Mr. *Feeble-mind*, and *Gaius* was thus in talk, there comes one running, and called at the door and told, That about a Mile and a half off, there was one Mr. *Nor-right* a Pilgrim, struck dead upon the place where he was, with a *Thunder-bolt*.

Feeb. Alas ! said Mr. *Feeble-mind*, is he slain ? he overtook me some days before I came so far as hither, and would be my Company-keeper : He also was with me
when

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when *Slay-good* the Giant took me, but he was nimble of his heels; and escaped: But it seems, he escaped to die, and I was took to live.

What, one would think, doth seek to slay out-right,

Oft-times delivers from the saddest Plight.

That very Providence, whose Face is Death,

Doth oft-times, to the lowly, Life bequeath.

Itaken was, he did escape and flee,

Hands crost give Death to him, and Life to me.

Now about this time *Matthew* and *Mercy* were Married; also *Gaius* gave his Daughter *Phebe* to *James*, *Matthew's* Brother, to Wife; after which time, they yet staid above ten days at *Gaius's* House, spending their time, and the Seasons, like as Pilgrims use to do.

The Pilgrims prepare to go forward.

Luke 10.

34, 35.

How they greet one another at parting

Joh. 5. 6.

When they were to depart, *Gaius* made them a Feast, and they did eat and drink, and were merry. Now the Hour was come that they must be gone, wherefore *Mr. Great-heart* called for a Reckoning. But *Gaius* told him, that at his House, it was not the Custom for Pilgrims to pay for their Entertainment. He boarded them by the year, but looked for his pay from the good Samaritan, who had promised him at his return, whatsoever Charge he was at with them, faithfully to repay him. Then said *Mr. Great-heart* to him.

Greatb. 'Beloved, thou dost faithfully, 'whatsoever thou dost, to the Brethren and 'to Strangers, which have born witness of 'thy Charity before the Church. Whom if thou

'thou (yet) bring forward on their journey after a godly sort; thou shalt do well.

Then *Gaius* took his leave of them all, *Gaius his last kindness to* and his Children, and particularly of Mr. *Feeble-mind*. He also gave him something *Feeble-mind.* to drink by the way.

Now Mr. *Feeble-mind*, when they were going out of the Door, made as if he intended to linger. The which when Mr. *Great-heart* espied, he said, come, Mr. *Feeble-mind*, pray do you go along with us, I will be your *Conductor*, and you shall fare as the rest.

Feeble-mind. 'Alas, I want a suitable company. *Feeble-mind for going behind.*
'on you are all lusty and strong, but I, as you see, am weak; I chuse therefore rather to come behind, lest by reason of my many infirmities, I should be both a burden to my self, and to you. I am as I said, a man of a weak and feeble mind, and shall be offended and made weak at that which others can bear. I shall like no laughing, I shall like no gay attire, I shall like no unprofitable questions. Nay, I am so weak a *His excuse for it.* man, as to be offended with that which others have a liberty to do. I do not know all the truth; I am a very ignorant Christian-man; sometimes if I hear some rejoyce in the Lord, it troubles me because I cannot do so too. It is with me, as it is with a weak man among the strong, or as with a sick man among the healthy, or as a Lamp despised (he that is ready to slip with his feet, is as a lamp despised in the thought of him that is at ease,) So that I know not what to do.

Great-heart. But Brother, said Mr. *Great-heart*, Great I have in commission, to comfort the feeble-hearted's minded, *Commission*.

1 Thes.

5. 14.

Rom. 14.

1 Cor. 8.

Chap. 9.

22.

A Christi-

an Spirit.

Psal. 38.

17.

Promises.

*mind*ed, and to support the weak. You must needs go along with us; we will wait for you, we will lend you our help, we will deny our selves of some things, both *Opinionative* and *Practical*, for your sake; we will not enter into doubtful disputations before you, we will be made all things to you, rather than you shall be left behind.

Now, all this while they were at *Gaius's* door; and behold, as they were thus in the heat of their discourse, Mr *Ready-to-halt* came by, with his *Crutches* in his hand, and he also was going on Pilgrimage.

Feebl. Then said Mr. Feeble-mind to him, Man! how camest thou hither? I was but just now complaining that I had not a suitable Companion, but thou art according to my wish. Welcome, welcome, good Mr. Ready-to-halt, I hope thee and I may be some help.

Feeble-
mind glad
to see Rea-
dy to halt
come by.

Ready-to. I shall be glad of thy Company, said the other; and good Mr. Feeble-mind, rather than we will part, since we are thus happily met, I will lend thee one of my *Crutches*.

Feebl. Nay, said he, tho' I thank thee for thy good will, I am not inclined to halt before I am lame. Howbeit, I think when occasion is, it may help me against a Dog.

Ready-to. If either my self, or my *Crutches*, can do thee a pleasure, we are both at thy Command, good Mr. Feeble-mind.

Thus therefore they went on, Mr *Great-heart* and Mr. *Honest* went before, *Christiana* and her Children went next, and Mr. *Feeble-mind* and Mr. *Ready-to-halt* came behind with his *Crutches*: then said Mr. *Honest*.

Hon. Pray Sir, now we are upon the Road,

tell

the pilgrims progress.

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tell us some profitable things of some that have New Talk.
one on Pilgrimage before us.

Greatb. With a good Will. I suppose you have heard how Christian of old, did meet with Apollyon in the Valley of Humiliation, and also what hard work he had to go thorough the Valley of the Shadow of Death. Also I think you cannot but have heard how Faithful was put to it with Madam Wanton, with Adam the First, with one Discontent and Shame; four as deceitful Villains, as a Man can meet with upon the Road.

1 Part from
pag. 111, to
pag. 122.

Hon. Yes, I believe I heard of all this; but indeed good Faithful, was hardest put to it with Shame, he was an unwaried one.

Greatb. Ay, for as the Pilgrims well said, He of all men had the wrong Name.

Hon. But pray Sir, where was it that Christian and Faithful met Talkative? That same was also a notable one.

Greatb. He was a confident fool, yet many follows his ways.

Hon. He had like to a beguiled Faithful.

Greatb. Ay, But Christian put him into a way quickly to find him out. Thus they went on till they came at the place where Evangelist met with Christian and Faithful, and Prophefied to them of what should befall them at Vanity-Fair.

1 Part
pag. 124,
pag. 127
pag. 144.

Greatb. Then said their Guide, Hereabouts did Christian and Faithful meet with Evangelist, who Prophefied to them of what Troubles they should meet with at Vanity-Fair.

Hon. Say you so! I dare say it was a hard Chapter that then he did read unto them.

Greatb. 'Twas so, but he gave them Encouragement withal. But what do we talk of &c.

1 Part
pag. 151,
of &c.

The Second Part of

of them, they were a couple of Lion-like Men; they had set their Faces like Flint. Don't you remember how undaunted they were when they stood before the Judge?

Hon. *Well Faithful, Bravely suffered!*

Greath. So he did, and as brave things came on't: For *Hopeful* and some others; as the Story relates it, were converted by his Death.

Hon. *Well, but pray go on; for you are well acquainted with things.*

Greath. Above all that *Christian* met with after he had passed thorow *Vanity-Fair*, one *By-ends* was the arch one.

i Part.
pag. 167.

Hon. *By-ends; what was he?*

Greath. A very arch Fellow, a down right Hypocrite; one that would be Religious, which way ever the World went, but so cunning, that he would be sure neither to lose nor suffer for it.

He had his *Made* of Religion for every fresh occasion, and his Wife was as good as it as he. He would turn and change from Opinion to Opinion; yea, and plead for so doing too. But as far as I could learn, he came to an ill End with his *By-ends*, nor did I ever hear that any of his Children were ever of any Esteem with any that truly feared God?

*They are
come with-
in sight of
Vanity.
Psal. 21.16.*

Now by this time, they were come within sight of the Town of *Vanity*, where *Vanity-Fair* is kept. So when they saw that they were so near the Town, they consulted with one another how they should pass thorow the Town, and some said one thing, and some another. At last Mr. *Greathbear*,

aid, I have, as you may understand, often been a *Conductor* of Pilgrims thorow this Town; now I am acquainted with one Mr. Mnaſon a *Cypruſian* by Nation, an old Diſciple, at whole Houſe we may Lodge. If you think good, ſaid he, we will turn in there.

They enter into one Mr. Maſon's to Lodge

Content, ſaid old *Honeſt*; Content, ſaid *Chriſtiana*: Content, ſaid Mr. *Feeble-mind*; and ſo they ſaid all. Now you muſt think it was *Even-tide*, by that they got to the outſide of the Town; but Mr. *Great-heart* knew the way to the Old man's Houſe. So thither they came; and he called at the Door, and the Old man within knew his Tongue ſo ſoon as ever he heard it; ſo he opened, and they all came in. Then ſaid Mnaſon their Hoſt, how far have ye come to day? So they ſaid, from the Houſe of *Gaius* our Friend. I promiſe you, ſaid he, you have gone a good ſtick, you may well be weary; ſit down. So they ſat down.

Greath. Then ſaid their Guide, Come what you hear Sirs, I dare ſay you are welcome to my friend?

Mna. Talſo, ſaid Mr. Mnaſon, do bid you Welcome; and whatever you want, do but ſay, and we will do what we can to get it for you.

They are glad of Entertainment.

Hon. Our great Want, a while ſince, was Harbour, and good Company, and now I hope we have both.

Mna. For Harbour, you ſee what it is; and for good Company, that will appear in the Tryal.

Greath. Well, ſaid Mr. Great-heart, will you have the Pilgrims into their Lodging?

Mna.

The Second Part of

Mna. I will, said Mr. *Mnason*. So he had them to their respective Places; and also shewed them a very fair Dining-room, where they might be, and Sup together until time was come to go to rest.

Now when they were set in their places, and were a little cheary after their Journey, Mr. *Honest* asked his Landlord if there were any store of good People in the Town?

Mna. We have a few, for indeed they are but a few, when compared with them on the other side.

They desire to see some of the good People in the Town.

Hon. But how shall we do to see some of them? for the sight of good men to them that are going on Pilgrimage, is like to the appearing of the Moon and Stars to them that are sailing upon the Seas.

Some sent for.

Mna. Then Mr. *Mnason* stamped with his Foot, and his Daughter *Grace* came up; so he said unto her, *Grace*, go you, tell my Friends, Mr. *Contrite*, Mr. *Holyman*, Mr. *Lovesaints*, Mr. *Dare-not-lie*, and Mr. *Penitent*; that I have a Friend or two at my House, that have a mind this Evening to see them.

So *Grace* went to call them, and they came, and after Salutation made, they sat down together at the Table.

Then said Mr. *Mnason* their Landlord, My Neighbours, I have, as you see, a company of Strangers, come to my House, they are Pilgrims: They come from far, and are going to Mount *Sion*. But who, quoth he, do you think this is? pointing with his Finger to *Christiana*. It is *Christiana*, the Wife of *Christian*, that famous

the Pilgrim's Progress.

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amous Pilgrim, who with Faithful his Brother were so shamefully handled in our Town. At that they stood amazed, saying, We little thought to see *Christiana*, when *Grace* came to call us, wherefore this is a very comfortable Surprize. Then they asked her of her welfare, and if these young men were her Husbands Sons. And when she had told them they were; they said, The King whom you love, and serve, make you as your Father, and bring you where he is in Peace.

Hon. Then Mr. Honest (when they were some talk all sat down) asked Mr. Contrite and the hermit rest, in what posture their Town was at present. Mr. Honest and Contrite.

Contr. You may be sure we are full of *The Hurry in Fair-time. *Tis hard keeping Fruit of our hearts and Spirits in any good Order, Washful. when we are in a cumbred condition. He that lives in such a place as this is, and that has to do with such as we have, has need of an Item to caution him to take heed, every moment of the day.

Hon. But how are your Neighbours for quietness.

Contr. They are much more moderate Persecution now than formerly. You know how *Christi* not so hot an and *Faithful* were used at our Town; at Vanity but of late, I say, they have been far more Fair as formerly. moderate. I think the Blood of *Faithful* lieth with load upon them till now; for since they burned him, they have been ashamed to burn any more: In these days we were afraid to walk the Streets, but now we can shew our Heads. Then the Name of a Professor was odious, now, especially in some

The Second Part of

some parts of our Town (for you know our Town is large) Religion is counted Honourable.

Then said Mr. Contrite to them, Pray how fareth it with you in your Pilgrimage, how stands the Country affected towards you?

Hon. It happens to us, as it happeneth to Way-faring-men; sometimes our way is clean, sometimes foul; sometimes up hill, sometimes down-hill; We are seldom at a Certainty. The Wind is not always on our backs, nor is every one a Friend that we meet with in the Way. We have met with some notable Rubs already; and what are yet behind we know not, but for the most part we find it true, that has been talked of old, *A good Man must suffer Trouble.*

Contrit. You talk of Rubs, what Rubs have you met withal?

Hon. Nay ask Mr. Greet-heart our Guide, for he can give the best Account of that.

Greath. We have been beset three or four times already: First *Christiana* and her Children were beset with two *Ruffians*, that they feared would take away their Lives; We was beset with *Giant Bloody-man*, *Giant Maul*, and *Giant Stay-good*. Indeed we did rather beset the last, than were beset of him: And thus it was. After we had been some time at the House of *Gaius*, mine Ho^r, and of the whole Church, we were minded upon a time to take our Weapons with us, and go see if we could fight upon any of those that were Enemies to Pilgrims; (for we heard that there was a notable one thereabouts.) Now *Gaius* knew

knew his *Haunt* better than I, because he dwelt thereabout, so we looked and looked, till at last we discerned the mouth of his *Cave*; then we were glad, and pluck'd up our *Spirits*. So we approached up to his *Den*, and lo when we came there, he had dragged by meer force into his *Net*, this *poor man*, Mr. *Feeble-mind*, and was about to bring him to his *End*. But when he saw us, supposing as we thought, he had another *Prey*, he left the *poor Man* in his *House*, and came out. So we fell to it full fore, and he lustily laid about him; but in conclusion, he was brought down to the *Ground* and his *Head* cut off, and set up by the *Way-side* for a *Terror* to such as should after practice such *Ungodliness*. That I tell you the truth, here is the *Man* himself to affirm it, who was a *Lamb* taken out of the *Mouth* of the *Lion*.

Feeble. Then said Mr. *Feeble-mind*, I found this true to my *Cost* and *Comfort*; to my *Cost*, when he threatened to pick my *Bones* every moment; and to my *Comfort*, when I saw Mr. *Great-Heart* and his *Friends* with their *Weapons* approach so near for my *Deliverance*.

Holym. Then said Mr. *Holym*. There are Mr. *Holy* two things that they have need to be possessed with that go on *Pilgrimage*, *Courage Speech* and an *unspotted Life*. If they have not *Courage*, they can never hold on their way; and if their *Lives* be loose, they will make the very *Name* of a *Pilgrim* stink.

Love. Then said Mr. *Love-saint*; I hope Mr. *Love* his *Caution* is not needful amongst you. *saint's* But truly there are many that go upon the *Speech* *Road*,

Road, that rather declare themselves Strangers to Pilgrimage, than Strangers and Pilgrims in the Earth.

Mr. Dare-not-ly his Speech.

Dare-not. Then said Mr. Dare-not-ly, *True; they neither have the Pilgrims Weed, nor the Pilgrims Courage; they go not uprightly, but all awry with their Feet, one, Skoe goeth inward, another outward, and their Hosen out behind; there a Rag, and there a*

Mr. Penitent his Speech.

Rent, to the Disparagement of their Lord Penit. These things said Mr. Penitent they ought to be troubled for, nor are the Pilgrims like to have that Grace put upon them and their Pilgrims Progress, as they desire, until the way is cleared of such Spots and Blemishes.

Thus they sat talking and spending the time, until Supper was set upon the Table unto which they went and refreshed their weary Bodies, so they went to Rest. Now they stayed in this Fair a great while at the House of the Mr. Mnaſon, who in proceſs of time gave his Daughter Grace unto Samſons Son, to Wife, and his Daughter Martha to Joſeph.

The time, as I ſaid, that they lay here was long (for it was not now as in former times.) Wherefore the Pilgrims grew acquainted with many of the good People of the Town, and did them what ſervice they could. Mercy, as ſhe was wont, laboured much for the Poor, wherefore their Belles and Backs bleſſed her, and ſhe was then an Ornament to her Profeſſion. And ſay the truth, for Grace, Phebe, and Martha they were all of a very good Nature, and did much good in their place. They were

also all of them very fruitful, so that *Christian's* Name as was said before was like to live in the World.

While they lay here, there came a *Monster* *A Monster*. out of the woods, and slew many of the people of the Town. It would also carry away their Children, and teach them to suck it's Whelps. Now no man in the Town durst so much as face this *Monster*; but all men fled when they heard of the noise of his coming.

The *Monster* was like unto no one Beast upon the Earth. Its Body was like a Dragon, and it had seven heads and ten Horns. *Rev. 17. 3. His Shape. His Nature.* It made great havock of Children, and yet it was governed by a Woman. This *Monster* propounded Conditions to men; and such men as Loved their Lives more than their Souls, accepted of those Conditions. So they came under.

Now this Mr. *Great-heart*, together with these that came to visit the Pilgrims at Mr. *Mnason's* House, entered into a Covenant to go and ingage this Beast, if perhaps they might deliver the People of this Town, from the Paws and Mouth of this so devouring a Serpent.

Then did Mr. *Great-heart*, Mr. *Conscience*, Mr. *Holy-man*, Mr. *Dare-not-ly*, and Mr. *Penitent* with their Weapons go forth to meet him. Now the *Monster* at first was very Rampant, and looked upon these Enemies with great disdain, but they so be-laboured him, being sturdy Men at Arms, that they made him make a Retreat: so they came home to Mr. *Mnason's* House again. *How to ingage.*

The *Monster*, you must know, had his certain Seasons to come out in, and to make his

his Attempts upon the Children of the People of the Town, also these Seasons these valiant Worthies watch him in, and did continually assault him; in so much that in process of time, he became not only wounded, but lame; also he has not made that havock of the Townsmens Children as formerly he has done. And it is verily believ'd by some, that this Beast will die of his Wounds.

This therefore made Mr. *Great-heart* and his Fellows of great Fame in this Town so that many of the People that wanted their taste of things, yet had a Reverent Esteem and Respect for them. Upon this account therefore it was that these Pilgrims got not much hurt here. True, there were some of the baser sort that could see no more than a *Mole*, nor understand no more than a Beast, these had no reverence for these Men, nor took they notice of their Valour or Adventures.

Well, the time grew on that the Pilgrims must go on their way, wherefore they prepared for their Journey. They sent for their Friends, they conferred with them, they had sometime set apart therein to commit each o'her to the Protection of their Prince. There was again, they brought them of such things as they had that was fit for the weak, and the strong for the Women, and the Men; and *laded* them with such things as was necessary.

Act. 28. 10.

Then they set forwards on their way and their Friends accompanying them as far as was convenient; they again committed

ted each other to the Protection of their King, and parted.

They therefore that were of the Pilgrims Company went on, and Mr. *Great-heart* went before them; now the Women and Children being weakly, they were forced to go as they could bear, by this means Mr. *Ready-to-halt* and Mr. *Feeble-mind* had more to sympathize with their Condition.

When they were gone from the Townsmen, and when their Friends had bid them farewell, they quickly came to the place where *Faithful* was put to death: There therefore they made a stand, and thanked him that had enabled him to bear his Cross so well, and the rather, because they now found that they had a benefit by such a manly Suffering as his was.

They went on therefore after this, a good way further, talking of *Christian* and *Faithful*, and how *Hopful* joyned himself to *Christian* after that *Faithful* was dead. i Part, P. 285.

Now they were come up with the Hill where the *Silver-mine* was, which took *Demas* off from his Pilgrimage, and into which, as some thing, *By-ends* fell and perished; wherefore they considered that, but when they were come to the old Monument that stood over-against the Hill where, to wit, to the Pillar of Salt that stood also within view of *Sodom*, and its sinking Lake; they marvelled, as did *Christian* before, that Men of that Knowledge and ripeness of Wit as they were should be blinded as to turn aside here. Only they

considered again, that Nature is not affected with the Harms that others have met with, specially if that thing upon which they look, has an attracting Vertue upon the foolish Eye.

I Part,
pag. 189.

Psal. 23.

Heb. 3. 2.
If. 40. 11.

Jer. 23. 4.
Ezek. 34
11, 12, 13,
14, 15, 16.

I saw now that they went on till they came at the River that was on this side of the delectable Mountains: To the River where the fine Trees grow on both sides, and whose Leaves, if taken inwardly, are good against Surfeits; where the Meadows are green all the Year long, and where they might lie down safely.

By this River side in the Meadow, there were Cotes and Folds for Sheep, an House built for the *nourishing* and bringing up of those Lambs, the Babes of those Women that go on Pilgrimage. Also there was here one that was intrusted with them who could have Compassion, and that could gather these Lambs with his Arm, and carry them in his Bosom, and that could gently lead those that were with young. Now to the Care of *this Man, Christiana* admonished her four Daughters to commit their little ones; that by these Waters they might be housed, harboured, succoured and nourished, and that none of them might be lacking in time to come. This Man, any of them go astray, or be lost, he will bring them again, he will also bind up that which was broken, and will strengthen them that are sick. Here they will never want Meat, and Drink, and Cloathing; here they will be kept from Thieves and Robbers, for this Man will die before

of those committed to his trust, shall be lost. Besides, here they shall be sure to have *Good-Nurture* and *Admonition*, and shall be taught to walk in right Paths, and that you know is a Favour of no small Account. Also here, as you see are delicate *Waters*, pleasant *Meadows*, dainty *Flowers*, variety of *Trees*, and such as bear *wholsome Fruit*. Fruit, not like that that *Matthew* eat of, that fell over the Wall out of *Belzebub's Garden*, but Fruit that procureth Health where there is none, and that continueth and increaseth it where it is.

So they were content to commit their little Ones to him; and that which was also an *Incouragement* to them so to do, was for that all this was to be at the Charge of the King, and so was an *Hospital* to young Children and *Orphans*.

Now they went on: And when they were come to *By-path Meadow*, to the stile over which *Christian* went with his Fellow *Hopeful*, when they were taken by *Giant Despair*, and put into *Doubting-Castle*: They sat down and consulted what was best to be done, to wit, now they were so strong, and had got such a Man as *Mr. Great-heart* for their Conductor; whether they had not best to make an attempt upon the *Giant*, demolish his *Castle*, and if there were any Pilgrims in it, to set them at liberty before they went any further. So one said one thing, and another said the contrary. One questioned if it was lawful to go upon *Unconsecrated Ground*, another said they might, provided their end was

They being come to By-path Stile, have a mind to have a pluck with Giant Despair.

1 Part, p. 191, 195.

1 John 2.
13, 14.

good ; but Mr. *Great-heart* said, Though that Assertion offered last, cannot be universally true, yet I have a Commandment to resist Sin, to overcome Evil, to fight the good Fight of Faith : And I pray with whom should I fight this good Fight, if not with Giant *Despair* ? I will therefore attempt the taking away of his Life, and the demolishing of *Doubting-Castle*. Then said he, who will go with me ? Then said old *Honest*, I will, and so will we too, said *Christian's* four Sons, *Matthew*, *Samuel*, *Jamuel* and *Joseph*, for they were young Men and strong.

So they left the Women in the Road, and with them Mr. *Feeble-mind* and Mr. *Ready-to-halt*, with his Crutches, to be their Guard, until they came back for in that place the Giant *Despair* dwelt so near, they keeping in the Road, *A little Child might lead them*.

Isa. 11. 6.

So Mr. *Great-heart*, old *Honest*, and the four young Men, went to go up to *Doubting Castle*, to look for Giant *Despair* : When they came at the Castle Gate, they knocked for Entrance with an unusual Noise. At that the old Giant comes to the Gate and *Diffidence* his Wife follows : Then said he, Who, and what is he, that is so hard as after this manner to molest the Giant *Despair* ? Mr. *Great-heart* replied, It is I *Great-heart*, one of the King of the Celestial Country's Conductors of Pilgrims to their Place. And I demand of thee that thou open thy Gates for my Entrance ; prepare thy self also to Fight, for I am come

to take away thy Head, and to demolish *Doubting Castle*.

Now *Giant Despair*, because he was a Giant, thought no Man could overcome him, *Despair has overcome Angels.* and again, thought he, since heretofore I have made a conquest of Angels, shall *Great-heart* make me afraid? So he harnessed himself and went out: he had a Cap of Steel upon his Head, a Breast-plate of Fire girded to him, and he came out in Ironshoes, with a great Club in his Hand: Then these six Men made up to him, and beset him behind and before; also when *Diffidence* the Giantess came up to help him, old Mr. *Honest* cut her down at one Blow. Then they fought for their Lives, and *Giant Despair* was brought down to the *loath to die*. Ground, *but was very loth to die*: He struggled hard, and had, as they say, as many Lives as a Cat, but *Great-heart* was his Death, for he left him not till he had severed his Head from his Shoulders.

Then they fell to demolishing *Doubting Castle*, and that you know might with ease be done, since *Giant Despair* was Dead. *Castle demolished.* They were seven Days in destroying of that; and in it of Pilgrims, they found one Mr. *Despondency*, almost starved to Death, and one *Much afraid* his Daughter; these two they saved alive. But it would have made you a wondered to have seen the dead Bodies that lay here and there in the Castle Yard, and how full of dead Mens Bones the Dungeon was.

When Mr. *Great-heart* and his Companions had performed this Exploit, they

took Mr. *Despondency*, and his Daughter *Much-afraid* into their Protection, for they were honest People, tho' they were Prisoners in *Doubting Castle*, to that Tyrant Giant *Despair*. They therefore, I say, took with them the Head of the Giant (for his Body they had buried under a heap of Stones) and down to the Road and to their Companions they came, and shewed them what they had done. Now when *Feeble-mind*, and *Ready-to-halt* saw that it was the Head of Giant *Despair* indeed, they were very jocund and merry. Now *Christiana*, if need was, could play upon the *Viol*, and her Daughter *Mercy* upon the *Lute*: So, since they were so merry disposed, she play'd them a Lesson, and *Ready-to-halt* would Dance. So he took *Despondency's* Daughter, named *Much-afraid*, by the Hand, and to Dancing they went in the Road. True, he could not Dance without one Crutch in his Hand, but I promise you, he footed it well; also the Girl was to be commended, for she answered the Musick handsomely.

They have
Musick and
Dancing
for Joy.

As for Mr. *Despondency*, the Musick was not much to him, he was for feeding rather than Dancing, for that he was almost starved. So *Christiana* gave him some of her Bottle of Spirits for present Relief, and then prepared him something to eat; and in little time the old Gentleman came to himself, and began to be finely revived.

Now I saw in my Dream, when all these things were finished, Mr. *Great-heart* took the Head of Giant *Despair*, and set it upon a Pole

Pole by the High-way side, right over against the Pillar that *Christian* erected for a *Caution* to Pilgrims that came after, to take heed of entering into his Grounds.

Then he writ under it upon a Marble-Stone, these Verses following.

<i>This is the Head of h m, whose Name only,</i>	<i>A Monu-</i>
<i>In former times did Pilgrims terrifie.</i>	<i>ment of</i>
<i>His Castle's down, and Diffidence his Wife,</i>	<i>Delive-</i>
<i>Brave Master Great-heart has bereft of Life.</i>	<i>rance.</i>
<i>Despondency, his Daughter Much-afraid.</i>	
<i>Great-heart, for them also the man has play'd.</i>	
<i>Who hereof doubts, if he'll but cast his Eye</i>	
<i>Up hither, may his Scruples satisfie</i>	
<i>This Head, also when doubting Cripples dance,</i>	
<i>Doth shew from Fears they have Deliverance.</i>	

When these men had thus bravely shewed themselves against *Doubting-Castle*, and had slain *Giant Despair*, they went forward, and went on till they came to the *Delectable Mountains*, where *Christian* and *Hopful* refreshed themselves with the Varieties of the Place. They also acquainted themselves with the *Shepherds* there, who welcomed them as they had done *Christian* before, unto the *delectable Mountains*.

Now the *Shepherds* seeing so great a train follow *Mr. Great-Heart* (for with him they were well acquainted) they said unto him, Good Sir, you have got a goodly Company here; pray where did you find all these?

Then *Mr. Great-Heart* reply'd.

<i>First here's Christiana and her Train,</i>	<i>The Guides</i>
<i>Her Sons, & her Sons Wives, who like the Wain,</i>	<i>Speech to</i>
	<i>the Shep-</i>
	<i>Keepers,</i>



Tho' Doubling Castle be demolished;
 And the Giant *Despair* hath lost his head,
 Sin can rebuild the Castle, mak't remain,
 And make *Despair* the Giant live again.

Keep

Keep by the Pole, and do by Compass Steer,
From Sin to Grace, else they had not been here.
Next here's old Honest come on Pilgrimage,
Ready-to-halt too, who I dare engage,
True hearted is, and so is Feeble-mind,
Who willing was, not to be left behind.
Despondency, good Man, is coming after,
And so also is Much-afraid, his Daught'r.
May we have Entertainment here, or must
We further go? let's know whereon we trust.

Then said the Shepherds, This is a *Their* En-
comfortable Company, you are welcome to *ertain-*
us, for we have for the *Feeble* as for the *ment*.
Strong; our Prince has an Eye to what is Mat. 25.
done to the least of these. Therefore Infirm- 40.
ity must not be a block to our Entertain-
ment. So they had them to the Palace door,
and then said unto them, Come in Mr.
Feeble-mind, come in Mr. *Ready-to-halt*, come
in Mr. *Despondency*, and Mts. *Much-afraid*
his Daughter. These Mr. *Great-heart*, said
the Shepherds to the Guide, we call in by
Name, for that they are most subject to
draw back; but as for you, and the rest
that are *strong*, we leave you to your won-
ted Liberty. Then said Mr. *Great-heart*,
This day I see that Grace doth shine in your
Faces, and that you are my Lord's Shepherds
indeed; for that you have not pushed these
diseased neither with side nor shoulder, but
have rather strewed their way into the Pa-
lace with Flowers, as you should.

So the *Feeble* and *Weak* went in, and
Mr. *Great-heart* and the rest did follow.
When they were also set down, the Shep-
G 5 herds.

A Descrip-
tion of false
Shepherds.
Ezek. 34.

herds said to those of the weakest sort what is it that you would have? For said they, all things must be managed here, to the supporting of the weak, as well as to the warning of Unruly.

So they made them a Feast of Things easie of Digestion, and that were pleasant to the Palate, and nourishing: the which when they had received, they went to their rest, each one respectively unto his proper place. When Morning was come, because the Mountains were high, and the Day clear; and because it was the Custom of the Shepherds to shew to the Pilgrims, before their Departure some Rarities; therefore after they were ready, and had refreshed themselves, the Shepherds took them out into the Fields and shewed them first, what they had shewed to *Christian* before.

Mount-

Maruel.

1 Part,

pag. 226.

Matk 11.

23, 24.

Then they had them to some new places. The first was *Mount-Maruel*, where they looked and behold a Man at a Distance, *that tumbled the Hills about with Words.* Then they asked the Shepherds what that should mean? So they told him, that that man was the Son of one *Great-grace*, of whom you read in the first part of the Records of the *Pilgrims Progress*. And he is set there to teach Pilgrims how to believe down, or to tumble out of their Ways, what Difficulties they should meet with, by Faith. Then said Mr. *Great-heart*, I know him, he is a man above many.

Then

Then they had them to another place, *Mount-
called Mount-Innocent.* And there they saw *Innocent.*
a man cloathed all in White; and two men,
Prejudice, and *Ill-will*, continually casting
Dirt upon him. Now behold the Dirt,
whatsoever they cast at him, would in lit-
tle time fall off again, and his Garment
would look as clear as if no Dirt had been
cast thereat.

Then said the Pilgrims, what means this?
The Shepherds answered: This man is
named *Godly-man*, and the Garment is to
shew the Innocency of his Life. Now
those that throw Dirt at him, are such as
hate his *Well-doing*, but as you see the dirt
will not stick upon his Cloaths, so it shall
be with him that liveth truly Innocently
in the World. Whoever they be that would
make such men dirty, they labour all in
vain; for God, by that a little time is spent,
will cause that their *Innocence* shall break
forth as the Light, and their Righteousness
as the Noon-day.

Then they took them, and had them to
Mount-Charity, where they shewed them a
man that had a bundle of Cloth lying be-
fore him, out of which he cut Coats and
Garments for the Poor that stood about
him; yet his Bundle or Roll of Cloth was
never the less.

Then said they, what should this be?
This is, said the Shepherds, to shew you,
that he that has a Heart to give of his La-
bour to the Poor, shall never want where-
withal. He that watereth, shall be watered
himself. And the Cake that the Widow

gave

gave to the Prophet, did not cause that she had ever the less in her Barrel.

The work of one Fool, They had them also to a place where *and one Want-wit* they saw one *Fool*; and one *Want-wit*, washing of an *Ethiopian* with intention to make him white; but the more they washed him, the blacker he was. They then asked the *Shepherds* what that *should* mean? So they told them saying, Thus shall it be with the vile Person; all means used to get such an one a good Name, shall in Conclusion tend but to make him more abominable. Thus it was with the *Pharisees*, and so shall it be with all *Hypocrites*.

1. Part,
pag. 211.

Then said *Mercy* the Wife of *Matthew*, to *Christiana* her Mother, Mother, I would if it might be, see the Hole in the Hill; or that, commonly called the *By-way* to Hell. So her Mother brake her mind to the *Shepherds*. Then they went to the Door; it was in the side of an Hill, and they opened it, and bid *Mercy* hearken a while. So she *Mercy has* hearkened, and heard one saying, *Cursed be* *a mind to* *my Father* for holding of my feet back from *see the* *the way of Peace and Life*; and another said, *Hole in the* *O that I had been torn in pieces before I had, to* *Hill.* *save my Life, lost my Soul*; and another said, *If I were to live again, how would I deny my self rather than come to this place*. Then there was as if the very Earth had groaned, and quaked under the feet of this young woman for fear; so she looked white and came trembling away, saying, Blessed be he and she that is delivered from this place.

Now

Now when the Shepherds had shewed them all these things, then they had them back to the Palace, and entertained them with what the House would afford : But Mercy being a young, and breeding Woman, longed for something that she saw there, but was ashamed to ask. Her Mother-in-Law then asked her what she ailed, for she looked as one not well. Then said Mercy, *There is a Looking-glass hangs up in the Dining-Room, of which I cannot* *Mercy* *longeth,* take my mind : If therefore I have it not, *and for* I think I shall miscarry. Then said her *what.* Mother, I will mention thy Wants to the Shepherds, and they will not deny it thee. But she said, I am ashamed that these men should know that I longed. Nay my Daughter, said she, it is no Shame, but a Vertue, to long for such a thing as that ; so Mercy said, Then Mother, if you please ask the Shepherds if they are willing to sell it.

Now the Glass was one of a thousand. *It was the* It would present a man, one way with his *Word of* own Features exactly, and turn it but another way, and it would shew one the very Face and Similitude of the Prince of Pilgrims himself. Yea I have talked with them that can tell, and they have said, that they have seen the very Crown of Thorns upon his Head, by looking in that Glass, they have therein also seen the Holes in his Hands, in his Feet, and his Side. Yea such an Excellency is there in that Glass, that it will shew him to one where they have a mind to see him ; whether living or dead, *where*

Jam. 1. 23.

1 Cor.

13. 12.

2 Cor.

3. 18.

whether in Earth or Heaven, whether in a State of Humiliation, or in his Exaltation, whether coming to Suffer, or coming to Reign.

i Part.
pag 207.

Christiana therefore went to the Shepherds apart. (Now the Names of the Shepherds are *Knowledge, Experience, Watchful, and Sincere,*) and said unto them. There is one of my Daughters a breeding Woman, that, I think doth long for something that she hath seen in this House, and she thinks she shall miscarry if she should by you be deny'd.

*She doth
not lose her
longing.*

Experience. Call her, call her, She shall assuredly have what we can help her to. So they called her, and said to her, *Mercy*, what is that thing thou wouldest have? Then she blushed and said, the great Glass that hangs up in the Dining-Room: So *Sincere* ran and fetched it, and with a joyful Consent it was given her. Then she bowed her Head, and gave thanks and said, By this I know that I have obtained Favour in your Eyes.

They also gave to the other young Women such things as they desired, and to their Husbands great Commendations, for that they joined with Mr. *Great-heart* to the slaying of *Giant Despair*, and the demolishing of *Doubting Castle*.

*How the
Shepherds
adorn the
Pilgrims.*

About *Christiana's* Neck, the Shepherds put a Bracelet, and so they did about the Necks of her four Daughters, also they put Ear-Rings in their Ears, and Jewels on their Fore-heads.

When

When they were minded to go hence, they let them go in Peace, but gave not to them those certain Cautions which before were given to *Christian* and his Companion. The Reason was, for that these had *Great-heart* to be their Guide, who was one that was well acquainted with things, and so could give them their Cautions more seasonably, to wit, even then when the Danger was nigh the approaching.

What Cautions *Christian* and his Companions had received of the Shepherds, they had also lost. by that the time was come that they had need to put them in practice. Wherefore here was the Advantage that this company had over the other.

From hence they went on Singing, and they said,

*Behold, how fitly are the Stables set !
For their Relief, that Pilgrims are become :
And how they us receive without one let,
That make the other Life our Mark and Home.
What Novelties they have, to us they give,
That we, tho' Pilgrims, joyful Lives may live.
They do upon us too such things bestow,
That shew we Pilgrims are, where e'er we go.*

When they were gone from the Shepherds, they quickly came to the Place where *Christian* met with one *Turn-a-way*, that dwelt in the Town of *Apostacy*. Wherefore of him Mr. *Great-heart* their Guide, did now put them in mind ; saying, This is the place where *Christian* met with one

Turn-

Turn-away, who carried with him the Character of his Rebellion at his back. And this I have to say concerning this man, he would hearken to no Counsel but once a-falling, Perswasion could not stop him. When he came to the place where the Cross and the Sepulcher was, he did meet with one that did bid him *look there*, but he gnashed with his Teeth, and stamped, and said, he was resolved to go back to his own Town. Before he came to the Gate, he met with *Evangelist*, who offered to lay Hands on him, to turn him into the way again. But this *Turn-away* resisted him, and having done much despite unto him, he got away over the Wall, and so escaped his hand.

Then they went on, and just at the place where *Little-faith* formerly was Robbed, there stood a man with his Sword drawn, and his Face all bloody. Then said Mr. *Great-heart*, What art thou? The man made Answer saying, I am one whose name is *Valiant-for-Truth*. I am a Pilgrim, and am going to the Celestial City. Now I was in my way, there was three men did beset me, and propounded unto me these three things, 1. Whether I would become one of them? Or go back from whence I came? Or die upon the Place? To the first I answered, I had been a true Man a long Season, and therefore it could not be expected that I now should cast in my Lot with Thieves. Then they demanded what I would say to the Second. So I told them that the place from whence I came, had I not found Incommodity there, I had not forsaken

One Valiant-for-Truth beset with Thieves.

Prov. 1.
10, 11, 12,
13, 14.

faken it at all, but finding it altogether unsuitable to me, and very unprofitable for me, I forsook it for this Way. Then they asked me what I said to the third. And I told them, my Life cost more dear far than that I should lightly give it away. Besides, you have nothing to do thus to put things to my Choice; wherefore at your Peril be it, if you meddle. Then these three, to wit, *Wild-head*, *Inconsiderate*, and *Pragmatick*, drew upon me, and I also drew upon them.

How he behaved himself, and put them to flight.

So we fell to it, one against three, for the space of above three hours. They have left upon me, as you see some of the Marks of their Valour, and have also carried away with them some of mine. They are but just now gone, I suppose they might, as the saying is, hear your Horse dash, and so they betook them to flight.

Great-b. But here was great odds, three against one.

Valiant. 'Tis true, but little and more are nothing to him that has the Truth on his side, *Though an Host should encamp against me, said one, my Heart shall not fear. Tho' War should rise against me, in this will I be confident, &c.* Besides said he, I have read in some Records, that one Man has fought an Army; and how many did *Sampson* slay with the Jaw-Bone of an Ass?

Great-b. Then said the Guide, why did you not cry out that some might have come in for your Succour.

Valiant.

Valiant. So I did to my King who I knew could hear and afford invisible help and that was sufficient for me.

Great-. Then said *Great-heart* to Mr *Valiant-for-Truth*, Thou hast worthily behaved thy self; Let me see thy Sword; so he shewed it him.

When he had taken it in his hand, and looked thereon a while, he said Ha! It is a right *Jerusalem Blade*.

Valiant. It is so. Let a man have one of these Blades, with a hand to weild it and skill to use it, and he may venture upon an Angel with it. He need not fear its holding if he can but tell how to lay on. Its Edges will never blunt. It will cut Flesh and Bones, and Soul, and Spirit, and all.

Great-h. But you fought a great while; I wonder you was not weary.

Valiant. I fought till my Sword did cleave to my Hand, and when they were joined together, as if a Sword grew out of my Arm, and when the Blood run through my Fingers, then I fought with most Courage.

Great-h. Thou hast done well, thou hast resisted unto Blood, striving against Sin. Thou shalt abide by us, come in, and go out with us, for we are thy Companions.

Then they took him and washed his Wounds, and gave him of what they had, to refresh him and so they went on together. Now as they went on, because Mr. *Great-heart* was delighted in him (for he loved one greatly that he found to be a

man of his Hands) and because there was in his company them that were feeble and weak: Therefore he questioned with him about many things; as first, *What Country Man he was?*

Valiant. I am of *Darkland*, for there I was born, and there my Father and Mother are still.

Great-h. *Darkland*, said the Guide, *Doth not that lie on the same Coast with the City of Destruction?*

Valiant. Yes it doth. Now that which caused me to come on Pilgrimage, was this; we had one Mr. *Tellurue* came into our parts, and he told it about what *Christian* had done, that went from the City of *Destruction*. Namely, how he had forsaken his Wife and Children, and had betaken himself to a Pilgrim's Life. It was also confidently reported, how he had kill'd a *Serpent* that did come out to resist him in his Journey, and how he got through to whither he Intended. It was also told what welcome he had to all his Lords Lodgings; especially when he came at the Gates of the Celestial City. For there said the Man, He was receiv'd with sound of Trumpet, by a Company of shinging Ones. He told it also how all the Bells in the City did ring for Joy at his Reception and what Golden Garments he was cloathed with; with many other things that now I shall forbear to relate. In a word, that Man so told the Story of *Christian* and his Travels that my Heart fell into a burning haste to be gone after him, nor could Father or Mother

Mother stay me, so I got from them, and am come thus far on my way.

Great-h. You came in at the Gate did you not?

Valiant. Yes, yes, for the same Man also told us, that all would be nothing, if we did not begin to enter this way at the Gate.

Great-h. Look you, said the Guide to Christiana, The Pilgrimage of your Husband; and what he has gotten thereby, is spread abroad far and near.

Valiant. Why is this Christian's Wife?

Great-h. Yes, that it is, and these are also her four Sons.

Valiant. What! and going on Pilgrimage too?

Great-h. Yes verily they are following after.

Valiant. It glads me at the Heart! good man! How Joyful will he be, when he shall see them that would not go with him to enter before him, in at the Gates into the City?

Great-h. Without doubt it will be a Comfort to him; for next to the Joy of seeing himself there, It will be a Joy to meet there his Wife and his Children.

Valiant. But now you are upon that, pray let me hear your Opinion about it. Some make a question whether we shall know one another when we are there?

Great-h. Do they think they shall know themselves then, or that they shall rejoice to see themselves in that Bliss, and if they think they shall know and do these, why not now sighs, and rejoice in their Welfare also?

Again

Again, Since Relations are our second self, though that State will be dissolved, yet why may it not be rationally concluded that we shall be more glad to see them there, than to see they are wanting?

Valiant. Well, I perceive whereabouts you are as to this. Have you any more things to ask me about my Beginning to come on Pilgrimage?

Great-h. Yes, was your Father and Mother willing that you should become a Pilgrim?

Valiant. Oh, no, they used all means imaginable to perswade me to stay at home.

Great-h. What could they say against it?

Valiant. They said it was an idle Life, and if I my self were not inclined to Sloth and Laziness, I would never countenance a Pilgrims Condition.

Great-h. And what did they say else?

Valiant. Why, they told me that it was a dangerous way, yea the most dangerous way in the World, said they, is that which the Pilgrims go.

Great-h. Did they shew you wherein this Way is so dangerous?

Valiant. Yes, and that in many particulars.

Great-h. Name some of them.

Valiant. They told me of the Slough of Despond, where Christian was well nigh smothered. They told me that there were Archers standing ready in Beelzebub-Castle, to shoot them that should knock at the Wicket-Gate for Entrance. They told me also of the Wood and Dark Mountains of the Hill Difficulty, of the Lyons, and also of

of the three Gyants *Blood-man*, *Maul*, and *Slay-good*. They said moreover, That there was a foul Fiend haunted the Valley of *Humiliation*, and that *Christian* was by him almost bereft of Life. Besides said they you must go over the *Valley of the Shadow of Death*, where the *Hopgoblins* are, where the Light is Darkness, where the Way is full of Snares, Pits, Traps, and Gins. They told me also of *Giant Despair*, of *Doubting-Castle*, and of the Ruin that the Pilgrims met with there. Further, They said I must go over the enchanted Ground which was dangerous. And that after all this I should find a River, over which I should find no Bridge, and that that River did lie betwixt me and the Celestial Country.

Great h. And was this all?

Valiant. No, They also told me that this way was full of Deceivers, and of Persons that lay in wait there to turn good Men out of their Path.

Great-h. But how did they make that out?

Valiant. They told me that *Mr. Worldly-wise-man* did there lie in wait to deceive. They also said that there was *Formality* and *Hypocrisie* continually on the Road. They said also that *By-ends*, *Talkative*, or *Dema*, would go near to gather me up: that the *Flatterer* would ketch me in his Net, or that with green-headed *Ignorance* I would presume to go on the Gate, from whence he was always sent back to the Hole that was in the side of the Hill, and made to go the By-way to Hell.

Great-h.

Great-h. *I promise you, This was enough to discourage. But did they make an end here?*

Valiant. No, Ray. They told me also of many that tried that way of old, and that had gone a great way therein, to see if they could find something of the Glory then that so many had so much talked of from time to time; and how they came back again, and befooled themselves for setting a Foot out of Doors in that Path, to the satisfaction of the Country. And they named several that did so, as *Obstinate* and *Plyable*, *Mistrust*, and *Timorous*, *Turn-away*, and old *Atkies*, with several more; who, they said, had, some of them, gone far to see if they could find, but not one of them found so much Advantage by going as amounted to the weight of a Feather.

Great-h. *Said they any thing more to discourage thee?*

Valiant. Yes, they told me of one Mr. *Fearing*, who was a Pilgrim, and how he found his way so solitary, that he never had comfortable Hour therein, also that Mr. *Despondency* had like to have been starved therein: Yea, and also, which I had almost forgot, that *Christian* himself, about whom there has been such a Noise, after all his Ventures for a Celestial Crown, was certainly drowned in the black River, and never went Foot further, however it was smothered up.

Great-h. *And did none of these things discourage you?*

Valiant.

How he
got over
these Stum-
bling-
blocks.

Valiant. No. They seemed but as so many Nothings to me.

Great-h. How came that about ?

Valiant. Why, I still believed what Mr. Tell true had said, and that carried me beyond them all.

Great-h. Then this was your Victory, even your Faith ?

Valiant. It was so, I believed and therefore came out, got into the Way, fought all that set themselves against me, and by believing am come to this Place.

*Who would true Valour see
Let him come hither ;
One here will Constant be,
Come Wind come Weather,
There's no Discouragement
Shall make him once relent,
His first vow'd Intent
To be a Pilgrim.*

*Who so beset him round
With dismal Stories,
Do but themselves Confound,
His Strength the more is.
No Lyon can him fright,
He'll with a Giant Fight,
But he will have a Right
To be a Pilgrim.*

*Hobgoblin, nor foul Fiend,
Can daunt his Spirit :
He knows, he at the end
Shall Life inherit.
Then Fancies fly away,
He'll fear not what Men say,
He'll labour Night and Day
To be a Pilgrim.*

By

By this time they were got to the *In- 1 Part,*
chanted Ground, where the Air naturally *pag. 237.*
 tended to make one *Drowzy*. And that
 place was all grown over with Bryers and
 Throns; excepting *here* and *there*, where
 was an *Inchanted Arbor*, upon which, if a
 Man sits, or in which if a Man sleeps, 'tis
 a question, say some, whether ever they
 shall rise or wake again in this World. O-
 ver this Forest therefore they went both
 one with another, and Mr. *Great-heart* went
 before, for that he was the Guide, and Mr.
Valiant-for-truth, he came behind, being
 Rear-Guard, for fear least peradventure
 some *Fiend*, or *Dragon*, or *Gyant*, or *Thief*,
 should fall upon their Rear, and so do Mil-
 chief. They went on here each Man with
 his Sword drawn in his Hand; for they knew
 it was a dangerous place. Also they cheared
 up one another as well as they could. *Feeble-*
mind, Mr. *Great-heart* commanded should
 come up after him, and Mr. *Despondency* was
 under the Eye of Mr. *Valiant*.

Now they had not gone far, but a great
 Mist and Darknes fell npon them *all*; so
 that they could scarce, for a great while, see
 the one the other. Wherefore they were
 forced for some time, to feel for one *another*,
 by Words; for they walked not by sight.

But any one must think, that here was
 but sorry going for the best of them all, but
 how much worse for the Women and Chil-
 dren, who both of *Feet* and *Heart* were but
 tender. Yet so it was, that, through the in-
 couraging words of him that led in the
 Front and of him that brought them up
 H behind,

behind, they made a pretty good shift to wag along.

The way also was here very wearisom, through Dirt and Slabbiness. Nor was there on all this Ground, so much as one *Inn*, or *Victualling house*, therein to refresh the feebler sort. Here therefore was *grunting*, and *puffing*, and *sighing*: While one tumbleth over a bush, another sticks fast in the Dirt, and the Children, some of them, lost their shooes in the Mire. While one cries out, I am down, and another, Ho, were are you; and a third, the Bushes have got such fast hold on me, I think I cannot get away from them.

An Arbor
on the In-
chanting
Ground.

Then they came at an *Arbor*, warm, and promising much refreshing to the Pilgrims; for it was finely wrought above head, beautified with *Greens*, furnished with *Benches* and *Settles*. It also had in it a soft Couch whereon the weary might lean. This, you must think, all things considered, was tempting; for the Pilgrims already began to be foyled with the badness of the Way; but there was not one of them that made so much as a Motion to stop there. Yea, for ought I could perceive, they continually gave so good heed to the Advice of their Guide, and he did so faithfully tell them of *Dangers*, and of the Nature of *Dangers* when they were at them, that usually when they were nearest to them, they did most pluck up their Spirits, and hearten one another to deny the Flesh. This *Arbor* was called *The storkfals Friend*, on purpose to allure, if it might be, some of

of the Pilgrims there, to take up their Rest when weary.

I saw then in my Dream, that they went on in this their solitary Ground, till they came to a place at which a Man is apt to lose his way. Now, tho' when it was light, their Guide could well enough tell how to miss those ways that led wrong, yet in the dark he was put to stand: But he had in his Pocket a Map of all ways leading to or from the Celestial City; wherefore he struck a Light (for he never goes also without his Tinder-Box) and takes a view of his Book or Map; which bids him be careful in that place to turn to the right-hand-way. And had he not here been careful to look in his Map, they had all, in probability been smothered in the Mud, for just a little before them, and that at the end of the cleanest Way too, was a Pit, none knows how deep, full of nothing but Mud; there made on purpose to destroy the Pilgrims in.

The way is difficult to find.

The Guide has a Map of all ways leading to or from the City.

Then thought I with my self, who, that goeth on Pilgrimage, but would have one of these Maps about him, that he may look when he is at a stand, which is the way he must ask?

God's Book.

They went on then in this Inchaned Ground, till they came to where was another Arbor, and it was built by the Highway-side. And in that Arbor they lay two Men, whose Names were Heedless and Too-old. These two went thus far on Pilgrimage, but here being wearied with their journey, they sat down to rest themselves, and so fell fast asleep. When the Pilgrims

An Arbor and two asleep therein.

*The Pilgrims try
to wake
them.*

saw them, they stood still and shook their Heads; for they knew that the Sleepers were in a pitiful Case. Then they consulted what to do, whether to go on and leave them in their Sleep, or step to them and try to awake them. So they concluded to go to them and wake them; that is, if they could; but with this Caution, namely to take heed that themselves did not sit down, nor imbrace the offered Benefit of that *Arbour*.

So they went in and spake to the Men, and called each by his Name, (for the Guide it seems did know them) but there was no Voice nor Answer. Then the Guide did shake them and do what he could to disturb them. Then said one of them, *I will pay you when I take my Money;* At which the Guide shook his Head. *I will fight so long as I can hold my sword in my hand,* said the other. At that, one of the Children laughed.

*Their Endeavour is
fruitless.
Prov. 23.
34, 35.*

Then said *Christiana*, what is the meaning of this? The Guide said, *They talk in their Sleep*, if you strike them, beat them, or whatever else you do to them, they will answer you after this fashion; or as one of them said in old time, when the Waves of the Sea did beat upon him and he slept alone upon the Mast of a Ship, *When I awake I will seek it again*. You know when Men talk in their Sleep, they say nothing; but their words are not governed, either by Faith or Reason. There is an *Incoherency* in their Words now, as there was before, betwixt their going on Pilgrimage, and

ting down here. This then is the mischief
 on't when heedless ones go on Pilgrimage,
 twenty to one but they are served thus.
 For this enchanted Ground is one of the
 last Refuges that the Enemy to Pilgrims
 has, wherefore it is as you see placed almost
 at the end of the Way, and so it standeth
 against us with the more Advantage. For
 when, thinks the Enemy, will these fools
 be so desirous to sit down, as when they
 are weary; and when so like to be weary:
 As when almost at their Journey's end?
 Therefore it is I say, That the Enchanted
 Ground is placed so nigh to the Land *Bew-*
lah, and so near the end of their Race.
 Wherefore let Pilgrims look to themselves,
 lest it happen to them as it has done to
 these, that as you see, are fallen a Sleep,
 and none can wake them.

Then the Pilgrims desired with trem-
 bling, to go forward, only they prayed their
 Guide to strike a Light, that they might
 go the rest of their way by the help of the
 Light of a Lanthorn. So he struck a Light,
 and they went by the help of that thorow
 the rest of this way, tho' the Darkness was
 very Great.

*The Light
 of the
 Word.*

2Pet. 1. 19.

But the Children began to be sorely
 weary, and they cried out unto him that
 loveth Pilgrims, to make their way more
 Comfortable. So by that they had gone
 a little further, a Wind arose that drove
 away the Fog, so the Air became more
 clear.

*The Chil-
 dren cry
 for wea-
 riness.*

H. 3

Yet

Yet they were not off (by much) of the Inchaned Ground; only now they could see one another better, and the way wherein they should walk.

Standfast upon his Knees in the Inchaned Ground.

The Story of Standfast.

Talk betwixt him and Mr. Honest.

Now, when they were almost at the end of this Ground, they perceived that a little before them was a Solemn Noise, as of one that was much concerned. So they went on and looked before them. And behold, they saw, as they thought, *A Man upon his Knees*, with Hands and Eyes lift up, and speaking as they thought, earnestly to one that was above; they drew nigh, but could not tell what he said; so they went softly till he had done. When he had done, he got up and began to run towards the Celestial City. Then Mr. Great-heart called after him, saying, Soho, Friend, let us have your Company if you go, as I suppose you do, to the Celestial City. So the Man stopped and they came up to him. But so soon as Mr. Honest saw him, he said, I know this Man. Then said Mr. Valiant-for-Truth, prethee who is it? 'Tis one, said he, that comes from whereabouts I dwelt, his Name is *Stand fast*, he is certainly a right good Pilgrim.

So they came up one to another, and presently *Stand fast* said to old *Honest*, Ho Father *Honest*, are you there? Ay, said he, that I am as sure as you are there. Right glad am I, said Mr. *Standfast*, that I have found you on this Road. And as glad am I, said the other, that I espied you upon your Knees. Then Mr. *Stand fast*

fast Bloshed, and said, but why, did you see me? Yes, that I did, quoth the other, and with my Heart was glad at the sight. Why what did you think, said *Standfast*? Think, said old *Honest*, what should I think? I thought we had an Honest Man upon the Road, and therefore should have his Company by and by. If you thought not amiss, how happy am I? But if I be not as I should, I alone must bear it. That is true said the other; but your fear doth further confirm me, that things are right betwixt the Prince of Pilgrims and your Soul. For he saith, *Blessed is the Man that feareth always.*

Valiant. Well, but Brother, I pray thee, *They found* tell us, what was it that was the cause of *him at* thy being upon thy Knees, even now? *Prayer.* Was it for that some special Mercies laid Obligations upon thee, or how?

Stand-fast. Why, we are as you see, upon the *Inchanted Ground*, and as I was coming along, I was musing with my self of what a dangerous nature the Road in this place was, and how many that had come even thus far on Pilgrimage, had here *What it* been stopt, and been destroyed: I thought *was that* also of the manner of Death with which *fetch'd* this place destroyeth Men. Those those *him upon* die here, die of no violent Distemper; the *his Knees.* Death which such die, is not grievous to them. For he that goeth away in a Sleep, begins that Journey with Desire and Pleasure. Yea, such acquiesce in the will of that Disease.

Hon. *Then Mr. Honest interrupting of him, said, Did you see the two Men asleep in the Arbour?*

Standfast. Ay, ay, I saw *Heedless* and *Too-bold* there, and for ought I know, there they will lie till they Rot. But let me go on in my Tale: As I was thus musing, as I said, there was one in very pleasant Attire, but old, who presented her self unto me, and offered me three things, to wit, her Body, her Purse, and her Bed. Now the Truth is, I was both a weary and sleepy, I am also as poor as a Howlet, and that perhaps the *Witch* knew. Well, I repulsed her once and twice, but she put by my repulses, and smiled. Then I began to be angry, but she mattered that nothing at all. Then she made Offers again, and said, If I would be ruled by her, she would make me great and happy. For said she, I am the Mistress of the World, and Men are made happy by me. Then I asked her Name, and she told me it was *Madam Bubble*. This set me further from her; but she still followed me with Inticements. Then I betook me, as you see, to my Knees, and with Hands lifted up and Cries, I pray'd to him that had said he would help. So just as you came up, the Gentlewoman went her way. Then I continued to give thanks for this my great Deliverance; for I verily believe she intended no good, but rather sought to make stop of me in my Journey.

Madam
Bubble :
or this
vain
World.

Hon.

Hon. Without doubt her Designs were bad.
But stay, now you talk of her, methinks I
either have seen her, or have read some Story
of her.

Standf. Perhaps you have done both.

Hon. Madam Bubble! Is she not a tall
comely Dame, something of a swarthy Com-
plexion?

Standf. Right, you hit it, she is just such
an one.

Hon. Doth she not speak very smoothly,
and give you a Smile at the end of a Sen-
tence?

Standf. You fall right upon it again, for
these are her very Actions.

Hon. Doth she not wear a great Purse by
her Side, and is not her hand often in it fin-
gering her Money, as if that was her Heart's
Delight?

Standf. 'Tis just so, had she stood by all
this while, you could not more amply
have set her forth before me, and have
better described her Features.

Hon. Then he that drew her Picture was
a good Linner, and he that wrote of her
said true.

Greath. This Woman is a Witch, and it *The World*
is by Virtue of her Sorceries that this
Ground is Inchantèd; Whoever doth lay
their Head down in her Lap, had as good
lay it down upon that Block over which
the Ax doth hang; and whoever lay their
Eyes upon her Beauty, are counted the
Enemies of God. This is she that main- Jam. 4. 4
taineth in their Splendor all those that are 1 Joh. 2
the Enemies of Pilgrims. Yea, this is 15.

H 5

she

She that has bought off many a Man from a Pilgrim's Life. She is a great *Gossiper*; she is always, both she and her Daughters, at one Pilgrim's Heels or another, now commending and then preferring the Excellencies of this Life. She is a bold and impudent Slut; she will talk with any Man. She always laugheth poor Pilgrims to Scorn, but highly commends the Rich. If there be one cunning to get Money in a Place she will speak well of him from House to House, she loveth Banqueting and Feasting, mainly well; She is always at one full Table or another. She has given it out in some Places, that she is a Goddess, and therefore some do Worship her. She has her time and open places of Cheating, and she will say and avow it, that none can shew a Good comparable to hers. She promiseth to dwell with Childrens Children, if they will but love and make much of her. She will cast out of her Purse Gold like Dust, in some places, and to some Persons. She loves to be sought after, spoken well of, and to lie in the Bosoms of Men. She is never weary of commending of her Commodities, and she loves them most that think best of her. She will promise Crowns and Kingdoms, if they will but take her Advice, yet many has she brought to the Halter, and Ten thousand times more to Hell.

Standf. O said Standfast, What a Mercy is it that I did resist her, for whither might she a drawn me?

Great-b. Whither! Nay none but God knows. But in general, to be sure she would

would a drawn thee into many foolish and hurtful Lusts, which drown Men in Destruction and Perdition. 1 Tim. 6. 9.

'Twas she that set *Absalom* against his Father, and *Jeroboam* against his Master. 'Twas she that perswaded *Judas* to sell his Lord; and that prevailed with *Demas* to forsake the godly Pilgrims Life; none can tell of the Mischief that she doth. She makes Variance betwixt Rulers and Subjects, betwixt Parents and Children, betwixt Neighbour and Neighbour, betwixt a Man and his Wife, betwixt a Man and himself, betwixt the Flesh and the Heart.

Wherefore good Master *Standfast*, be as your Name is, and when you have done all, *stand*.

At this Discourse there was among the Pilgrims a mixture of Joy and Trembling; but at length they brake out and sang,

What Danger is the Pilgrim in,

How many are his Foes?

How many Ways there are to Sin,

No living Mortal knows.

Some of the Ditch spy are, yea can
lie tumbling in the Mire:

Some tho' they shun the Frying-pan,

Do leap into the Fire.

After this I beheld until they were come into the Land of *Beulah*, where the Sun shineth Night and Day. Here because they were weary, they betook themselves a while to rest. And because this Country was common for Pilgrims, and because the
Orchards

1 Part, p. Orchards and Vineyards that were here, 279, 271. belonged to the King of the celestial Country; therefore they were Licensed to make bold with any of his things. But a little while soon refreshed them here for the Bells did so Ring, and the Trumpets continually Sounding so melodiously they could not Sleep, and yet they received as much refreshing, as if they slept their Sleep never so soundly. Here also all the noise of them walked the Streets, was *More Pilgrims are come to Town.* And another would answer, saying, And so many went over the Water, and were let in at the Golden Gates to Day, They could cry again, there is now a Legion of Shining Ones Just come to Town, by which we know that there are more Pilgrims upon the Road, for here they come to wait for them, and to comfort them after all their Sorrow. Then the Pilgrims got up and walked too and fro: But how were their Ears now filled with Heavenly Noises, and their Eyes delighted with Celestial Visions? In this Land they *heard* nothing, *saw* nothing, *felt* nothing, *smelt* nothing, *tasted* nothing that was offensive to their Stomach or Mind, only when they tasted of the Water of the River, over which they were to go, they thought that tasted a little bitterish to the Palate, but it proved sweeter when 'twas down.

*Death bitter to the
Flesh, but
sweet to
the Soul.*

In this place there was a Record kept of the Names of them that had been Pilgrims of Old; and a History of all the famous Acts that they had done. It was here also
much

much discoursed how the River to some *Death has* has its *flowings*, and what *ebbings* it has had *its Ebbings* while others have gone over. - It has been *and Flow-* in a manner *dry* for some, while it has *ings like* overflowed its Banks for others. *the Tide.*

In this Place the Children of the Town would go into the King's Gardens and gather Nosesays for the Pilgrims, and bring them to them with Affection. Here also grew *Camphire* and *Spicknard* and *Saffron*, *Calamus* and *Cinamon*, with all its Trees of *Frankincense*, *Myrrh* and *Aloes*, with all chief Spices. With these the Pilgrims Chambers were perfumed, while they stayed here; and with these were their Bodies anointed, to prepare them to go over the River when the time appointed was come.

Now, while they lay here, and waited for the good Hour, there was a Noise in Town, that there was a Post come from the Celestial City, with Matter of great Importance, to one *Christiana*, the Wife of *Christian* the Pilgrim. So Enquiry was made for her, and the House was found out where she was, so the Post presented her with a Letter; the Contents whereof was, *Hail good Woman, I bring thee* *A Messenger of Death sent to Christiana.* *Tydings that the Master calleth for thee, and His Mes-* *sage.* *expecteth that thou shouldest stand in his presence, in C'oaths of Immortality, within this* *How wel-* *ten Days.* *come is.*

When he had read this Letter to her, *he* gave her therewith a sure token that *Death* to he was a true Messenger, and was come *those that* to bid her make haste to be gone. *The are willing* *Token to die.*

Token was, an Arrow, sharpned with Love, let easily into her Heart, which by degrees wrought so effectually with her, that at the time appointed she must be gone.

Her Speech
to her
Guide.

When *Christiana* saw that her time was come, and that she was the first of this Company that was to go over, she called for Mr. *Great-heart* her Guide, and told him how matters were. So he told her he was heartily glad of the News, and could have been glad had the Post come for him. Then she bid that he should give Advice how all things should be prepar'd for her Journey.

So he told her, saying, Thus and thus it must be, and we that Survive, will accompany you to the River side.

To her
Children.

Then she called for her Children, and gave them her Blessing, and told them that she yet read with comfort the Mark that was set in their Foreheads, and was glad to see them with her there, and that they had kept their Garments so white. Lastly, she bequeathed to the Poor that little she had, and commanded her Sons and her Daughters to be ready against the Messenger should come for them.

To Mr. Va-
liant.

When she had spoken these Words to her Guide and to her Children, she called for Mr. *Valiant-for-Truth*, and said unto him, Sir, you have in all places shewed your self true hearted, be faithful unto Death, and my King will give you a Crown of Life. I would also intreat you to have an Eye to my Children, and if at any time you see them faint speak comfortably to them. For my Daughters,
my

my Sons Wives, they have been faithful; and a fulfilling of the Promise upon them; will be their end. But she gave Mr. Standfast a Ring.

Then she called for old Mr. Honest, and said of him. Behold an *Israelite* indeed, in whom is no Guile. Then said he, I wish you a fair Day when you set out for Mount *Sion*, and shall be glad to see that you go over the River dry-shod. But she answered, Come *Wet*, come *Dry*, I long to be gone; for however the Weather is in my Journey, I shall have time enough when I come there, to sit down and rest me, and dry me.

To Mr.
Standfast
To old
Honest.

Then came in that good Man Mr. Ready-to-Halt, to see her. So she said to him, Thy Travel hither has been with Difficulty, but that will make thy Rest the sweeter. But watch and be ready, for at an hour when you think not, the Messenger may come.

To Mr.
Ready-
to-halt.

After him came in Mr. Despondency, and his Daughter *Much-a-fraid*; to whom she said, You ought with Thankfulness for ever, to remember your Deliverance from the Hands of Giant *Despair*, and out of *Doubting-Castle*. The Effect of that Mercy is, that you are brought with safety hither. Be ye watchful, and cast away fear; be sober and hope to the end.

To Mr.
Despon-
dency
his Daugh-
ter.

Then she said to Mr. Feeble-mind, thou wast delivered from the Mouth of Giant *Slay-good*, that thou mightest live in the Light of the Living for ever, and see thy King with comfort. Only I advise thee

To Mr.
Feeble-
mind.

to

to repent thee of thy aptness to fear and doubt of his Goodness before he sends for thee, lest thou shouldest when he comes, be forced to stand before him for that Fault, with Blushing.

Her last
day and
manner⁷ of
Departure.

Now the Day drew on, that *Christiana* must be gone. So the Road was full of People to see her take her Journey. But behold all the Banks beyond the River were full of Horses and Chariots, which were come down from above to accompany her to the City Gate. So she came forth and entred the River with a Beck'n of Farewell, to those that followed her to the River side. The last Words she was heard to say here, was, *I come Lord to be with thee and bless thee.*

So her Children and Friends returned to their Place, for that those that waited for *Christiana*, had carried her out of their Sight. So she went and called, and entred in at the Gate with all the Ceremonies of Joy that her Husband *Christian* had done before her.

At her Departure the Children Wept, But Mr. *Great-hearts* and Mr. *Valiant*, played upon the well-tuned Cymbal and Harp for Joy. So all departed to their respective Places.

Mr. Ready-to-halt
Summoned.

In process of time, there came a *Post* to the Town again, and his Business was with Mr. *Ready-to-halt*. So he enquired him out, and said, I am come to thee in the Name of him whom thou hast loved and followed, though upon *Crutches*. And my Message is to tell thee that he expects thee.

thee at his Table to Sup with him in his Kingdom the next Day after *Easter*. Wherefore prepare thy self for this Journey.

Then he also gave him a token that he was a true Messenger, saying, *I have broken the Golden Bowl and loosed the Silver Cord.*

After this, Mr. *Ready-to-halt* called for his Fellow Pilgrims, and told them saying, I am sent for, and God shall surely visit you also. So he desired Mr. *Valiant* to make his Will. And because he had nothing to Bequeath to them that should Survive him, but his *Crutches*, and his good Wishes, therefore thus he said, *These Crutches I Bequeath to my Son, that shall tread in my Steps, with an hundred warm Wishes that he may prove better than I have been.*

Then he thanked Mr. *Great-heart* for his Conduct and Kindness, and so addressed himself to his Journey. When he came to the brink of the River, he said, now I shall have no more need of these *Crutches*, since yonder are Chariots and Horses for me to Ride on. The last Words he was heard to say, was, *Welcome Life*. So went his way.

After this, Mr. *Feeble-mind* had Tidings brought him, that the Post sounded his Horn at his Chamber-Door. Then she came in and told him, saying, I am come to tell that thy Master has need of thee, and that in a very little time thou must behold his Face in Brightness, and take this as a Token
of

of the Truth of my Message. *Those that look out at the Windows, shall be darkned.*

*He makes
no Will.*

Then Mr. *Feeble-mind* called for his Friends, and told them what Errand had been brought unto him, and what token he had received of the Truth of the Message. Then he said, since I have nothing to Bequeath to any, to what purpose should I make a Will? As for my *feeble-mind*, that I will leave behind, for that I have no need of that in the place whither I go; nor is it worth bestowing upon the poorest Pilgrim: Wherefore, when I am gone, I desire, that you Mr. *Valiant*, would bury it in a Dunghill. This done, and the Day being come in which he was to Depart, he entered the River as the rest. His last Words were, *Hold out Faith and Patience.* So he went over to the other side.

*His last
Words.*

*Mr. Des-
ponden-
cy's Sum-
mons.*

When Days had many of them passed away, Mr. *Despondency* was sent for, for a Post was come, and brought this Message to him, *Trembling Man, these are to Summon thee to be ready with the King by the next Lord's day, to shout for Joy, for thy deliverance from all thy Doubtings.*

And, said the Messenger, that my Message is true, take this for a Proof. So he gave him the Grasshopper to be a Burthen unto him. *Eccel. 11. 5.* Now, Mr. *Despondency's* Daughter, whose Name was *Much-a-fraid*, said, when she heard what was done, that she should go with her Father. Then Mr. *Despondency* said to his Friends, My self and my Daughter, you know what we have been, and how troublesomly we have behaved our selves

*His Daugh-
ter goes
too.*

selves in every Company. My Will and my *His Will.*
 Daughter's is, that our *Desponds* and slavish
 Fears, be by no Man ever received, from
 the Day of our Departure; for ever; for I
 know that after my Death, they will offer
 themselves to others. For to be plain with
 you, they are Ghosts, the which we enter-
 tained when we first began to be Pilgrims,
 and could never shake them off after. And
 they will walk about and seek Entertain-
 ment of the Pilgrims, but for our sakes,
 shut the Doors upon them.

When the time was come for them to *His Words.*
 depart, they went up to the Brink of the
 River. The last words of Mr. *Despondency*
 were, *Farewel Night; welcome Day.* His
 Daughter went through the River singing,
 but none could understand what she said.

Then it came to pass a while after, that
 there was a *Post* in the Town that enquired
 for Mr. *Honest.* So he came to his House,
 where he was, and delivered to his Hands
 these Lines, *Thou art commanded to be ready* *Mr. Ho-*
against this day Seven-night, to present thy nest Sum-
self before thy Lord, at his Father's House. *moned:*

And for a token that my Message is true,
All the Daughters of Musick shall be brought
low. Then Mr. *Honest* called for his Friends *Eccles. 1*
 and said unto them, I Die, but shall make *He makes*
 no Will. As for my Honesty, it shall go *no Will.*
 with me, let him that comes after, be told
 of this. When the Day that he was to be
 gone was come, he addressed himself to
 go over the River. Now the River at that
 time overflowed the Banks in some places,
 but Mr. *Honest* in his Life-time had spoken
 to

Good-Conscience to meet him there, the which he also did, and lent him his *ence helps* Hand, and so helped him over. The last *Mr. Honest* Words of Mr. Honest were, *Grace Reigns over the* So he left the World.
River.

Mr. Val.
for-Truth
Summoned.
Eccl. 12.6.

After this it was noised abroad, that Mr. *Valiant-for-truth* was taken with a Summons by the same *Post* as the other, and had this for a Token that the Summons was true. *That his Pitcher was broken at the Fountain.* When he understood it, he called for his Friends, and told them of it. Then said he, I am going to my Fathers, and tho' with great Difficulty I got hither, yet now I do not repent me of all the Trouble I have been at to arrive where I am. *My Sword*, I give to him that shall Succeed me in my Pilgrimage, and my *Courage* and *Skill* to him that can get it. My *Marks* and *Scars* I carry with me, to be a Witness for me, that I have fought his *Battles*, who now will be my Rewarder. When the Day that he must go hence, was come, many accompanied him to the River side, into which as he went, he said, *Death, where is thy Sting?* And as he went down deeper, he said, *Grave, where is thy Victory?* So he passed over, and the Trumpets sounded for him on the other side.

Mr. Stand-
fast is
Summoned.

Then there came forth a Summons for Mr. *Stand-fast*. (This Mr *Stand-fast* was he that the Pilgrims found upon his Knees in the *Inchanted Ground*) For the *Post* brought it him open in his Hands. The Contents whereof were, *That he must prepare for a change*

change of Life, for his Master was not willing that he should be so far from him any longer.

At this Mr. Stand-fast was put into a Muse; Nay, saith the Messenger, you need not doubt of the truth of my Message, for here is a token of the truth thereof, *Thy Wheel is broken at the Cistern.* Then he called to

Ecc1. 12. 6. He calls for Mr. Great-heart.

him Mr. Great-heart who was their Guide, and said unto him, Sir, altho' it was not my hap to be much in your good Company in the Days of my Pilgrimage, yet since the time I knew you, you have been profitable to me. When I came from home, I left behind me a Wife, and Five small Children. Let me entreat you at your return, (for I know that you go and return to your Master's House, in hopes that you may yet be a Conductor to more of the Holy Pilgrims) that you send to my Family, and let them be acquainted with all that hath and shall happen unto me. Tell them moreover of my happy Arrival to this place, and of the present late blessed Condition that I am in. Tell them also of *Christian* and *Christiana*

His Speech to him.

His Errand to his Family.

his Wife, and how she and her Children came after her Husband. Tell them also of what a happy End she made, and whither she is gone. I have little or nothing to send my Family, except it be my Prayers and Tears for them; of which it will suffice, if you acquaint them, if peradventure they may prevail. When Mr. Stand-fast had thus set things in order, and the time being come for him to haste him away, he also went down to the River. Now there

was

was a great Calm at that time in the River, wherefore Mr. *Stand-fast* when he was about half way in he stood a while and talked to his Companions that had waited upon him thither. And he said,

His last Words.

Jos. 3. 17.

This River has been a Terror to many, yea, the Thoughts of it also have often frightened me, now methinks I stand easie, my Foot is fixed upon that which the Feet of the Priests that bear the Ark of the Covenant stood, while *Israel* went over this *Jordan*. The Waters indeed are to the Palate bitter, and to the Stomach cold; yet the thoughts of what I am going to, and of the Conduct that waits for me on the other side, doth lie as a glowing Coal at my Heart.

I see my self now at the end of my Journey, my *toilsome* days are ended. I am going to see that Head that was Crowned with Thorns, and that Face that was spit upon for me.

I have formerly lived by Hear-say and Faith, but now I go where I shall live by Sight, and shall be with him in whose Company I delight my self.

I have loved to hear my Lord spoken of, and where-ever I have seen the print of his Stamp in the Earth, there I have covered to set my Foot too.

His Name has been to me as a *Civet-Box*, yea, sweeter than all Perfumes. His Voice to me has been most sweet, and his Countenance, I have more desired than they that have most desir'd the Light of the Sun. His word I did use to gather for my

my Food, and for Antidotes against my Faintings. He has held me, and I have kept me from mine Iniquities; yea, my steps have been strengthened in his way.

Now while he was thus in Discourse, his Countenance changed, his *strong man* bowed under him, and after he had said, *Take me, for I come unto thee*, he ceased to be seen of them.

But glorious it was to see how the open Region was filled with Horses and Chariots, with Trumpeters and Pipers, with Singers, and Players on stringed Instruments, to welcome the Pilgrims as they went up, and followed one another in at the Beautiful Gate of the City.

As for *Christian's* Children, the four Boys that *Christiana* brought, with their Wives and Children, I did not stay where I was till they were gone over. Also, since I came away, I heard one say, that they were yet alive, and so would be for the increase of the Church in that Place where they were, for a time.

Shall it be my Lot to go that way again, I may give those that desire it, an Account of what I here am silent about; meantime, I bid my Reader *Adieu*.

FINIS.



Thomas Quayle &
his Book